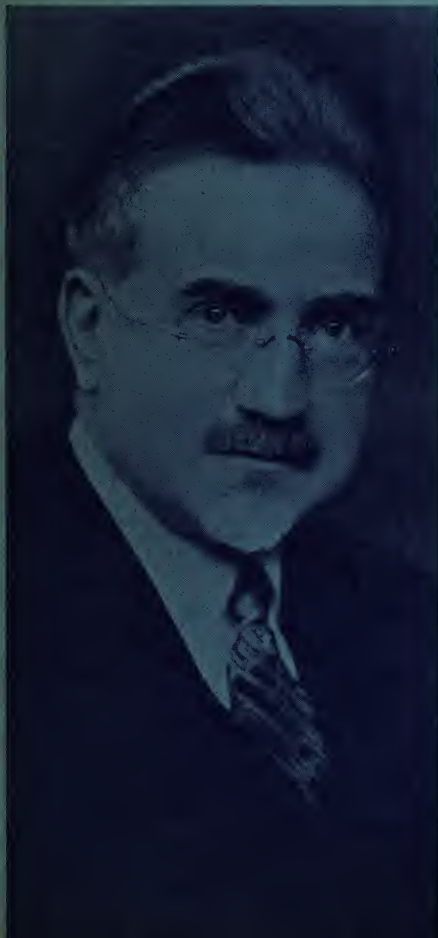


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—John A. Widtsoe.

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JUNE, 1935



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## Our Responsibility

By ELDER JOHN A. WIDTSOE  
*Of the Council of the Twelve and Adviser to the  
Deseret Sunday School Union Board*

What are the objectives of the Sunday School? Are we firmly resolved to carry out these objectives? The answers to these questions by officers and teachers determine the success of a Sunday School.

The purpose of the Sunday School is at least threefold: To teach the members the story and principles of the Gospel; to develop within them a feeling and habit of reverence for sacred days and places; to instill and develop in them faith in God and His restored Gospel.

These objectives are the marks of the Sunday School. The public schools, in conformity with law, train for worthy citizenship in the State; the Sunday School adds training for acceptable membership in the Kingdom



of God. This distinction must ever be kept in mind by Sunday School workers.

This purpose means in brief that every person in attendance should leave the Sunday School enlightened, strengthened and comforted in his faith in God and his Church on earth. For those who do not so profit, the Sunday School has been that day a failure.

In the Sunday School facts alone, whether of history or doctrine, are not sufficient; they must be interpreted in terms of Gospel life and living. The story of a character in or out of sacred writ as may be given in any public school, must, in the Sunday School, be interpreted, wisely and gently, by Gospel truth, and applied to the daily lives of the members of the school or class. Whenever this is done, the class feels an inward warmth and ease, which makes discipline easy, and carries the teaching far beyond class room walls.

It is equally important that Sunday School workers carry out the plans laid out for them in *The Instructor* and elsewhere, as to the order of conducting the school, subjects to be taught, and methods of presentation. Departures from the prescribed procedure or study courses are usually disastrous to the membership. Conformity to the group plans always yields the greatest success. The "free lance" belongs to no group, accepts no plan, is lawless—and of little if any value in building a desired structure.

Above all, Sunday School workers must consider and recognize their responsibility as teachers. Every member of the school or class is a very child of God, with a God-like destiny, carrying within him the elements of divinity. The child is traveling, as we all are, along an eternal journey into a distant, increasing future. The teacher determines in large degree how rapidly or slowly, how completely or poorly, the child's divine nature shall unfold, how successful, happy, its future will be. The teacher is a moulder of men, an architect of lives, a shaper of destinies. He must look into the faces of his pupils and ask himself, "What is the worth of a soul?" We know that souls are beyond price. The Lord has said, "Remember the worth of souls is great in the sight of God; . . . and if it so be that you should labor all your days . . . and bring, save it be one soul unto me, how great shall be your joy with him in the Kingdom of my Father!" In our leadership and teaching, properly prepared by prayer and study, the worth of the souls placed in our care must be an ever present injunction to us to do our best in the positions that have been given us and that we have accepted. It is a great labor, challenging the best in us.

## Moroni

It's just another piece of bronze  
Uplifted to the coming dawns;  
It's just another gilded form  
Veiled in the sifting light of morn;  
But that angel-crowned temple spire  
Evokes the mystic's stirring lyre.

It is a heaven-sent token  
That life's cycles are not broken;  
For His trumpet call speaks to me  
Of One back from the shoreless sea,  
To re-kindle Faith's glowing flame  
And give Easter its olden fame.

—Nephi Jensen.



# How Teachers Influence Our Lives

Addresses given at the Conference of the Deseret Sunday School Union, held in the  
Tabernacle, Salt Lake City, Sunday Evening, April 7, 1935

## MISS MAY ANDERSON

*General Superintendent Primary Association*

One inspiring thought about our Church is that each member may have a life-long project; a worth-while project that is interesting, affording all kinds of personal and co-operative opportunities; one that will assure satisfaction in growth and development of one's self and the community of which one is a part. Such a project is being presented here tonight and is implied in the question, "How to become a Latter-day Saint in the fullest, truest sense."

In the two commandments given to us by the Great Teacher is to be found the inspiration and guidance necessary.

Personal experiences lead me to believe that to understand and obey these important commandments one needs constant help, both human and divine. Perhaps the fullest, truest test of being a Latter-day Saint is to be found in the efforts to become one.

In looking over my life, I believe that the love in my home helped me to want to love the Lord. With loving arms around me I felt comfort in the words of the earliest remembered prayer:

Jesus, tender Shepherd, hear me,  
Bless thy little lamb tonight;  
Through the darkness be thou near me  
Keep me safe 'til morning light.

I learned a song so long ago that the memory of the learning is forgotten: it begins: "I think when I read that sweet story of old." In my home the Bible had the place of honor in the best room. It was a big Bible, with large type and many beautiful illustrations. I was taught to earn the privilege of enjoying it. Clean clothing, clean hands with a clean handkerchief were the conditions of admission to its fascinating pictures and stories. As I enjoyed it the words of prayer and song began to take some tangible form. I could see the "Tender Shepherd," "The Blessing of Little Children," "The Kindness to the Poor and Sick."

I think the love of the Lord was in my heart, but what I should do with that love was not understood.

Then one day three missionaries came into my home and I listened to them tell the story of the boy Joseph who had learned to pray, to love the Bible; of the wonderful visions of the Father and the Son and the definite

duties to be performed. It was as a great light which made my pathway clear. To be a member of the Church of Jesus Christ, to be baptized as He was, by one having authority, to be confirmed by the same power was the beginning.

Then came the thought of service in and for my Church.

To be a teacher, to help little children to love God was soon my opportunity.

But I had myself to reckon with; my own weaknesses, the failure of others to live up to ideals; then to go again, as long as she lived, to a mother who was converted so long ago and have her ask me—"Is your faith in the Lord or in what people do?"; to keep in close contact with my Church; to listen to the testimonies so earnest, so sincere; to see others, in spite of troubles and temptations continuing to do their duty; to hear the divine leader of my Church declare in majesty and power, at Conferences such as this, his absolute confidence in the destiny of the Church; to be thrilled at a mid-night hour as he proclaimed over the radio to the whole world the message of the restoration of the Gospel of Christ.

I have learned from this kind of teaching to know that the "race is not to the swift, nor the battle to the strong, but to him that endureth to the end."

The home which sows love of God in the heart, the Church which teaches the way and gives you constantly opportunities to live your religion and comforts you in your hours of distress; the knowledge that you can be sure that you must make your own fight—these are the things that build worthy lives.

My home, my Church, myself have been and are my teachers.

## MRS. RUTH MAY FOX

*President of the Young Women's Mutual Improvement Association*

My dear brethren and sisters: I shall have to acknowledge that I am fearful my testimony will not be quite in line, but I think it will rather stress early training; so I am going to take you into my confidence and tell you something about how I became a "Mormon." I may tell you that as long as I can remember I have thought that the Church of Jesus Christ of Latter-day Saints was the greatest thing in the world, and this came about because of my father's teachings. I was left motherless when I was fifteen

months old—an only child—and my mother's dying request was that my father take care of me. The relatives on both sides of the family were non-members of the Church, and Father placed me wherever he could find anyone who was willing to take me in, so that I was in many environments before I was eight years of age. But wherever I lived it was understood that I must be brought up in the one path—that I must be taught Church standards. When I was old enough, I was sent with other little girls to classes and Sunday Schools where I was taught to memorize passages of scriptures. Sometimes they gave us whole chapters; at least I remember that once. My father saw that I was provided with Mormon pamphlets, from which I must study and remember to answer the questions.

Now, some way and some how I used to hear conversations about the wonderful thing that had happened in America, that the Lord has restored the Gospel of Jesus Christ, the very same gospel that He had taught; that He had raised up the Prophet, and that by and by wicked men had killed him. And then occasionally—it is such a faint memory, but once particularly I remember—father took me to a little meeting, just a little room with a handful of people, and it seemed that there were two elders that were about to return to Zion, and they sang the songs of Zion, which I have always loved. It seems to me now that I have always known them. That song, "O, Babylon, O Babylon, we bid thee farewell; We're going to the mountains of Ephraim to dwell." And then there is that other song which always thrilled me, "O Zion, when I think of thee,  
I long for pinions like a dove,  
And mourn to think that I should be  
So distant from the land I love."

And then there was always that ever-present dream of going to America, that wonderland across the great waters and over the desert to listen to the Prophet Brigham Young, who was verily the mouthpiece of God to all mankind. And there were Twelve Apostles there, just as real as the Apostles that I read about in the Bible.

And so my father taught me reverence for the leaders of the Church. They have always been verily to me the servants of God. My letter (asking me to speak) intimated that perhaps I might mention some great teacher who had touched me profoundly. May I say that for my early training I must give my father credit, but as for being touched with any one great teacher, I have been touched profoundly with all the prophets, from President Brigham Young to President Heber J. Grant, when they have spoken and counseled the Latter-day Saints to live the commandments and walk in the ways of truth.

They have spoken the word of God to me, and in my weak and humble way I have tried to follow their counsel.

Now, my brethren and sisters, may I say that because of being motherless—notwithstanding I had a good father—I have absolutely proven the Lord. And so may I end my testimony by saying that the Gospel of Jesus Christ has been my very breath, my mantle of protection against temptation, my consolation in sorrow, my joy and pride, all my life, and my hope of eternal life. I am closing with the words my father used to quote so often, which he quoted from the late President John Taylor, "It has always been the Kingdom of God or nothing for me."

#### MRS. LOUISE Y. ROBISON

##### *President of the Relief Societies of the Church*

My brothers and sisters: I hold in grateful remembrance a Sunday School teacher, Emily Snyder Thompson, a cousin of the late Franklin S. Richards. Sister Thompson was untrained in pedagogy or psychology, but she had the spirit of the Master and used, as He did, the simple occurrences of everyday life to teach great truths. I had been taught in my home, as well as in Sunday School, that Joseph Smith was a prophet of God, just as Isaiah and Jeremiah were prophets, but this knowledge did not bring the realization that Joseph Smith, the modern Prophet, was to be the instrument and had been the instrument in the hands of God, of ushering in a new dispensation. Sister Thompson taught me that Joseph Smith's childhood was quite like my own, that he attended schools with uncomfortable benches and few books. I was familiar with the farm work he did, because my brother and the boys of our neighborhood did the same work. He played the same games that we played, and he played fair. He was a thoughtful boy, and when he wanted extra knowledge he prayed for it, which to us was the natural thing to do. Before we went with the Prophet Joseph into the grove on that beautiful May morning, we were asked to bring instances where our Father in heaven had spoken to people on the earth. And we learned that God the eternal Father not only made the earth, but that he made Adam and Eve in the garden of Eden, and talked to them, that he appeared to Abraham on the plains of Mamre, when Abraham sat in the tent door in the heat of the day; that he spoke face to face with Moses, and that Enoch walked with him; that the brother of Jared saw the finger of the Lord, and because of his great faith our Father in heaven showed himself to the brother of Jared. Then, in answer to that memorable prayer when God the eternal Father,



and his Son, Jesus the Christ, appeared to Joseph Smith and spoke to him, it seemed to me the most natural thing in the world. And three precious truths were mine then. I might not have been able to explain why, but they were mine, and they have been through all my life and are now: that God the eternal Father lives, that he is interested in his children on this earth and speaks to them, that he does hear prayer, and that the gospel was restored through the Prophet Joseph Smith.

There are hundreds and thousands of children now eager for these truths. It is a challenge to Sunday School teachers.

There are educational advantages now which Sister Thompson knew not of, and the spirit of the great Master is waiting to help those who thrust their sickle into the ripened field. The words of our Father are just as ready to be fulfilled as when spoken by John the Revelator, "Behold I stand at your door and knock. If any man hear my voice and open the door, I will come in to him and sup with him, and he with me." The opportunity now is the greatest opportunity of our lives to give to the children the truths which mean so much in our lives.

May we be able to do this, I humbly ask, in the name of Jesus Christ. Amen.

#### ELDER FRANK L. WEST

##### *Of the General Superintendency of the Young Men's Mutual Improvement Association*

A short time ago when I received a letter suggesting that I speak to you for five minutes about some of the teachers that were most inspiring and of most benefit to me, I had hardly closed the letter up before I had decided precisely who these people should be. There are just two of them that stand out in a class by themselves among all the teachers that I have had. One of them was my chemistry teacher at the Utah Agricultural College; the other was my physics teacher at the University of Chicago.

I would remind you as I discuss these men, of the fact that Jesus as a teacher had profound knowledge upon the subjects that he discussed. He understood the scriptures. Remember, as he discussed those subjects with the scribes and Pharisees, how skillfully he handled the various situations and always came out victorious. He knew what he was talking about. As the scriptures said, "He spoke as one having authority." Now, these men, when I think of it, as they stood in the class room, were masters of their subjects.

One was Dr. John A. Widtsoe, my chemistry teacher, and the other was Robert A. Millikan, the great physicist. Neither of them had then attained the preeminence they now have. Brother Widtsoe was then head of

the chemistry department and director of the experiment station. Dr. Millikan had then taught only four or five years and had the rank of assistant professor at the University of Chicago. But these men, before they started to teach, had graduated from Harvard and Columbia universities respectively. They had their Ph. D.'s, and had studied abroad. We were impressed with the soundness of their learning and the thoroughness of their scholarship. But they were more than mere technicians, more than merely masters of subject matter. They gave to their teaching a great inspiration.

Dr. Millikan himself was enthused with what science might do for human welfare, and he spent his entire life in the development of that subject. And from Dr. Widtsoe, as director of the agricultural experiment station, we who were studying agricultural chemistry under him felt the thrill of inspiration from him, because he felt the great value that agricultural research would have for the benefit of the farmers of this state. You remember, of course, that Jesus was a thrilling teacher, because he was imbued with the great importance of the thing he was teaching. He loved those whom he taught, and gave His life for the things he was trying to put across.

Then, within himself, Christ was the exemplar of his teaching, the perfect and ideal, the glorified, the Son of God himself. These men were successful because they lived the spirit of the life He lived. To illustrate the kindness, the goodness, helpfulness, and interest that these men had in their students, I will tell two instances.

I had been at the University of Chicago but three months, and Dr. Millikan found that an injustice had been done me in the evaluation of my credits from this western school. He immediately called the examiner of the college and personally saw that the adjustment was made. I did not know so much about his value as a scientific worker. In fact, I had had no work under him at that time, except a very incidental course in the elementary teaching of physics, and I had decided to go on to Cornell University, having spent a year before at Stanford, in order to broaden my experience. Dr. Millikan was kind enough without solicitation to offer me a position as his assistant in the laboratory, and gave me the keys to the Ryerson Laboratory, giving me a fine opportunity to become personally acquainted with him. This, of course, I greatly valued. And then I had not only the benefit of his rich experience in the field of science, but I felt free to ask his counsel and advice. Right in the midst of my research work, I received a telegram from Dr. Widtsoe, who at that time was President of the Agricultural College, inviting me to become a member of the faculty, and I decided to refuse the offer and stay

there, which would have been more or less permanent, because I would have stayed there. Dr. Millikan, as enthused as he was in the development of his subject, saw an opportunity for me and told me that I should go west and later on get a leave of absence and continue my education. I will not weary you with more details, but he has been a great help and friend to me since that time.

The same with Dr. Widsøe. I remember in my freshman course his rushing through the laboratory. I left the gas burning on a table, and when he saw it he stopped and gave me a little quiet suggestion about frugality, and the wasting of the Government money. I have never forgotten it. Then when I got into some of the deeper things of science and philosophy, and I was rather worried about its relationship to my religious views—as timid as I was, and I doubt there was any student in college ever as timid as I was—I felt perfectly free to go to his office, and I received the finest kind of advice and a careful illumination of that subject.

Then later, I was about to make a foolish mistake. I had been chosen to represent the class on the graduation program. Due to a little difficulty between the senior class and the President of the institution, it was proposed at the suggestion of the class that I do not go through with it. Dr. Widsøe was director of the experiment station at that time, he was not my faculty adviser, or the dean of men, but simply my chemistry teacher, and yet he sought me out personally, found me, and spent nearly two hours showing me the foolishness of the course I was taking, and that it showed a small attitude. I have been grateful for that.

The nice thing about it is that these men have been going onward and upward ever since. Much as we honored and loved them at that time, we have been honoring and loving them more all the time. Dr. Millikan has been chairman of the department of Physics at the University of Chicago, has received the Nobel prize, is chairman of the executive council of the California Institute of Technology, has numerous honorary degrees, and yet is democratic and friendly and as interested in the students as ever he has been. And of course you know how Dr. Widsøe has gone forward, as President of the Agricultural College, President of the University of Utah, and now his influence is being felt throughout the world in this greater cause that he is now engaged in.

I feel greatly benefited and blessed in the association and good things these two teachers have done for me. I could tell you a number of the good things Dr. Widsøe has done for me, if he were not here, but I do not feel to embarrass him. I love him, and respect and reverence him, and I come

to the new work in the Church that has been assigned to me, happy, not only because of my testimony as to the gospel but because of the opportunity I will have in working with him again. And I find, too, that that fine spirit, that fine enthusiasm, and that wonderful character that he has is with the others that I associate with here.

Now, I hope you will forgive me if I take one and a half minutes to tell you about a lady teacher, as effective as these others have been because of the thoroughness of the knowledge of their subject. I must tell you about a lady teacher who is more important to me than all the other teachers, and that is Josephine R. West, my mother, who has gone beyond. She, too, was a thorough and wonderful teacher, effective because she knew her job, not only in the home but as a teacher; because she was president of the Primary Association of Weber County for twenty-five years, and at one time was Sister Felt's counselor in the presidency of the Primary Associations of the entire Church, and I had the opportunity as a small boy of driving her about Weber County and listening to her teach the children. I have never seen a teacher that could so command the respect and get the rapt attention of a group of young folks. She was effective in my life, because when she talked of kindness and helpfulness and service, we saw it in our own home.

She was powerful in instruction because she had an abiding testimony of the gospel. And so, my brethren and sisters, forgive me for that little reference to my dear mother, because indirectly I may say, her power and influence in that home were due to the fact that she too was raised in a Latter-day Saint home, and she was effective because she was a member of this Church.

I want to close by expressing my gratitude for the institutions of this Church, because I feel that I have been benefitted throughout my entire life by contact with the wonderful men at the head and by the small opportunities I have had in serving my fellow men.

May we, as Sunday School teachers, be effective in influencing the lives of these young people toward righteousness, and increasing their faith in the gospel, I humbly pray, in Jesus' name. Amen.

#### BISHOP SYLVESTER Q. CANNON

I have been asked to speak of my experiences with teachers who have affected my life for good.

Therefore, in thinking about those who have influenced my life most powerfully I am impressed with the fact that there are three men who stand out in my remembrance as having helped me most effectually spiritually in my early life. Only one of these

was designated as a teacher. That was Joshua B. Stewart. But the others were also great teachers.

He was my Sunday School teacher in the old Farmers Ward, now the McKinley Ward, in this city. That was during my adolescent years—the most difficult, I think, of one's life. I have had Sunday School teachers before and since. I remember little about them. But Brother Stewart stood out in a remarkable way. He radiated a very pleasant, magnetic influence. In those days there was not the systematic plan of lessons as there is today. The teacher had to exercise more initiative.

I remember very distinctly the strong impression made upon me of the divinity of the Gospel Plan. The effect left upon the class was always that we would find all things within our consciousness contributed to prove the truth of this work, if only we could understand all of the factors concerned. It was important for us to examine everything with the purpose of determining its bearing upon the Gospel.

The presentation of the lessons was thought-provoking, and all class members were given free opportunity to express themselves by question or comment. The unusual thing about it was that practically every member of the class sought occasion to take part even at that age when young people are most difficult to handle. The class period always passed off all too rapidly.

The man who, next to my father, had the greatest influence for spiritual progress and stability in my life, was President Francis M. Lyman, with whom I first had intimate acquaintance when he became President of the European Mission. At that time, when 23 years of age, I was presiding over the Netherlands-Belgium Mission, with some 35 missionaries laboring under my direction in those two countries of diverse tongues. President Lyman became like a father to me. He took me into his confidence. He impressed me, in common with all of the missionaries, with the vital importance of becoming established in the faith and power of the Gospel. He pledged us all to a joint covenant with him to go forward in the service of the Lord throughout our lives. He stirred us to the realization of the fact that we were expected to be veterans in the work, to press forward in the missionary work, fearlessly and energetically, to conquer for truth. His advice was so positive, so kindly, and so persuasive that he won the co-operation of practically every missionary. The result was that the work grew by leaps and bounds. His confidence in me stimulated me to greater faith and activity.

One of the memorable incidents of my mission occurred during his first visit to our field in 1901. We held special meetings in various cities. At a large meeting in Am-

sterdam there were many strangers present. The opening exercises seemed to be lacking in warmth. I had been presiding in the mission only a few months. Previously, for the first 10 months of my mission I had been in Eastern Belgium among the French-speaking people. I had only started to learn the Dutch language when I was appointed President. At that meeting I had expected that President Lyman would occupy the time. I explained that I had not had much experience in that tongue. But he requested that I speak first, and promised that I should not lack for words. I stood up, expecting to have to express myself in halting language. But to my surprise the language came to me so fluently that I had not the least difficulty to find words. I was carried along for one-half hour by a power that led me to testify of the Gospel truths. When I was through I could scarcely tell what I had said. But President Lyman thrilled me when he said, "That was a powerful demonstration of the influence of the Holy Spirit." He followed with a very clear and interesting discourse upon the Gospel, that produced many friends and eventually a number of baptisms.

I traveled considerably with him in other missions as well as that in which I labored. Our longest trip together was for three months when I accompanied him to the Turkish Mission. He called me his "guide and interpreter," because I could speak three foreign languages—French, German and Dutch. We prayed together. Our prayers in behalf of the work in which we were engaged were literally fulfilled. He taught me much of the Gospel plan in extended, delightful conversations. His influence and attitude were always so kindly and inviting that they produced a very encouraging and resultful effect.

My father's influence upon my life was most powerful. My mother died when I was quite young. He tried to be both father and mother to me. He loved his family deeply. Though he had had very little schooling, he became well educated. For the last six years of his life I saw very little of him. I was away at school in the East for four years, and then upon my first mission. But the little I was with him, the letters I received, as well as the all too few opportunities I had in earlier life to associate with him, because of his extremely active life, were, nevertheless, a great stimulus to right living.

His extreme desire that his family should be absolutely true to the Gospel and loyal to the Church; his impressive instructions as to proper habits and practices; his inquiries into our understanding and observance of all Gospel principles; and his vigorous, incisive testimony of the Gospel, of the mis-

sion of the Prophet Joseph Smith, and of the revelation of the Lord Jesus Christ all made an ineffaceable impression upon me. My father taught his children by example as well as precept to be fair and just, to resist prejudice and favoritism, and to be considerate toward all men. If he ever had occasion to correct any child, he never failed to show an increase of affection afterward. His great life, his absolute faith and his profitable teachings have proved a strong incentive to righteousness.

I am convinced that the teacher who will really succeed in Church teaching must first have living faith in the Gospel; must observe the principles thereof; must have real interest in every individual student; must encourage freely the expression of every member; and must be well and thoughtfully prepared on the subject.

#### ELDER GEORGE D. PYPER

*General Superintendent of the Deseret Sunday School Union*

My beloved Sunday School workers:

The greatest teacher the world has ever known was our Lord and Savior, Jesus Christ, part of whose life has been so beautifully portrayed here in pictures tonight. I am, however, to speak of Latter-day teachers who have influenced my life.

As I look back upon the years that have passed, I hold in honorable remembrance a teacher, poor in scholastic ability, but rich in a living testimony of the truths of the Restored Gospel of Jesus Christ. His class didn't learn much scripture, but his frankness and his fatherly advice kept his group of boys from many of the pitfalls and indiscretions of youth. His name was Zachariah T. Derrick, God bless his memory.

From his class I was called to act as a ward S. S. Secretary, and thereafter had little opportunity of receiving class instruction; and yet, I doubt if any one has ever come under the spell of such teachers as I have had.

There was first, of course, my mother, who lived in Nauvoo, and as a little girl many times sat on the knee of the Prophet Joseph Smith, and listened to his inspired teachings. She testified to me of his goodness and his divine calling. It seems almost as if it came directly from him. That testimony can never be forgotten.

Through my father's position as manager of Pres. Brigham Young's affairs, as a youth I came in frequent contact with that great man, and listened to his practical lessons of life. On one occasion he personally saved me from being trodden under foot by a vicious animal. Later, my good fortune, as Secretary of the Y. M. M. I. A.

and as a singer, brought me in close touch with President Wilford Woodruff whose life to me was a sermon on humility and service. It was he who sent me on a mission with B. H. Roberts, Melvin J. Ballard, and Edw. P. Midgely. And I ate and slept with Bro. Roberts for a year, and heard daily his great messages of truth.

As General Secretary of the Sunday Schools I sat at the feet of such teachers as Geo. Q. Cannon, the first General Supt. of the Deseret Sunday School Union; of Geo. Goddard and Karl G. Maeser, of Presidents and General Superintendents Lorenzo Snow and Joseph F. Smith. This covered a period of 20 years.

With President Grant I have spent almost a lifetime, and he has deeply impressed me by his example of faith, courage, honesty, integrity, and loyalty to God's great work.

Fifteen years spent in close companionship and councils with Superintendent, now President David O. McKay, and Superintendent Stephen L. Richards, and nearly 40 years with the great teachers of the Deseret Sunday School Union Board, have been among life's choicest experiences.

These have been my wonderful teachers. The Lord has blessed me in giving me an intimate acquaintance with these great leaders and a testimony of their worth.

Among the many lessons received from them that have influenced my life, one stands out as the key to all the rest. That is, the knowledge of the divine spiritual presence of God.

To realize that God in His omnipresence knows every act of our lives; that one cannot hide from him, is overwhelming. If he imagines he can do so let him read the 139th Psalm: "Whither shall I go from Thy presence? If I ascend up into heaven Thou art there; If I make my bed in hell, behold, Thou art there! If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me."

"Can any hide himself in secret places that I shall not see him? Do I not fill heaven and earth?" said the Lord.

Every child of God should cultivate the knowledge of the ever-presence of God. Such a consciousness kept fresh in his memory at all times will fortify him against sin and help him to resist every sort of temptation. So I say to the Youth of Zion and the old as well, cultivate this knowledge of the presence of God in every act of your lives, and you will find it an ever increasing source of spiritual power and strength.

That we may have this knowledge; that we may ever keep green the memory of the great teachers who have passed on, and that God may bless those who remain I humbly pray.



## PRESIDENT DAVID O. McKAY

At the conclusion of this afternoon's impressive meeting, at the end of the Conference, a mother and child came to the stand, and I was near enough to President Grant to hear the mother express regret that the President of the Church had not given a blessing at the conclusion of that great conference. I know of no better way tonight to express my love for you, my fellow Sunday School workers, than to turn my time over to our beloved President. God bless him and all Israel, I pray, in the name of Jesus Christ. Amen.

## PRESIDENT J. REUBEN CLARK, JR.

My brothers and sisters, this is what is called putting off the inevitable. Fellow teachers, I am grateful to be with you. I have enjoyed the program. I was impressed with the observation of Sister Robison that some teacher whom she had, knew nothing of teaching or psychology. The Master was the greatest psychologist the world has ever known, and he who would study the psychology of reaching the hearts of the children need study only the Master and his work.

May God bless you always, I ask in the name of Jesus. Amen.

## PRESIDENT HEBER J. GRANT

I remember attending a meeting here of the graduating class of the Latter-day Saints University. We called it Commencement Day, but it was closing day, for the students, at least. We had been together a long time, and everyone wanted to go home, I am sure, but they insisted on me speaking. I got up, and I thought, I will say something shorter than anybody, "God bless you, I pray, Amen." And they called on Brother Charles W. Nibley, and he said, "Me, too." Now, as I have had to read statistics and notices (and got them mixed up several times today) and announce all of the hymns, and so on and so forth, I decided it was only fair for my counselors to represent the First Presidency.

My heart is full and running over with gratitude and thanksgiving and with blessing for the Latter-day Saints and for all humanity. I love mankind, I believe that I am naturally a social being. It has been one of the sources of great regret to me that I was not wise enough to keep out of debt, and that I have had to spend many, many years of my life making money to pay my debts, and have been deprived of social gatherings that I used to enjoy very, very much indeed, because I was not in a position to spend the means. I have walked many times to save ten cents, rather than get on the street car. And I rejoice in the wonder-

ful change that has come to me. I happen to be the president of a lot of companies, and I feel that every one of them pays me more than I ought to have, but I have tried to make up for it when I have had an increase in salary by immediately hiring somebody to go through the temple or to do some work for me to offset getting what I did not think I ought to have.

I have rejoiced in the Sunday School work. I can say, of course, as Brother Pyper has said, and Brother West, that the great teacher for me has been my mother. My mother had no educational opportunities whatever, but she was a grand past-master as a teacher in precept and example of our Lord and Master Jesus Christ. I believe that she and her sister, Anthony Ivins' mother, were the two most serene, lovely women that I ever knew, and I am very grateful to have had other people say the same thing about them. They say love is blind, cannot smell nor hear, and there may be something in that. I may be prejudiced in her favor, but she was a marvelous woman, and her teachings to me as a child were wonderful. Her love for Joseph Smith and Hyrum Smith, the prophet and patriarch who were murdered, was unbounded.

Eliza R. Snow, next to my mother, was my greatest teacher among women.

My first outstanding Sunday School teacher was Hamilton G. Park, a man having the inspiration of God, having had marvelous and wonderful testimonies of the divinity of this work. I attribute to him and to the superintendent of our Sunday Schools in the Thirteenth Ward, George Goddard, a debt of gratitude that can never be paid. I was naturally impulsive and hot headed. I got mad in the Sunday School once and said, "Let it go to the devil." And I quit going, and Brother Goddard came after me and labored with me and kept me from going, and got me back in Sunday School. Naturally I cannot help but love his memory.

I was called before I was twenty-four years of age to be the President of the Tooele Stake of Zion, and all of the fine things that have been said here by Brother Cannon regarding Brother Lyman, I want to endorse heartily. He was just like a father to me. I had the blues out there, which is not natural to me, and whenever I felt discouraged and disheartened I would beg Brother Lyman not to go off to a conference but to stay a week or so and go around in the week time and hold some meetings with me. There was something about his very presence that gave one peace and comfort. He seemed to radiate from his very being a faith in this work and love of it, a determination to give the best that was in him to the work, that others partook of. To my mind he was the greatest reformer of individuals of any man I have ever known. When he went to



Tooele there were many of the leading men that had become tipplers, and he reformed them all. It was wonderful. I know of one man that in the twenty years that he went to SanPete, Sevier, Panguitch, Kanab, and St. George, Beaver, and Parowan—twenty long years not missing that trip, that he went out of his way several miles to call on a certain man that drank. And he finally reformed him and converted him to live such a life that he became a bishop's counselor. He seemed never to tire in laboring to reform people and in setting an example that was worthy of their imitation.

I am very grateful that from a little child only four or five years of age I became acquainted with Brigham Young, and that I used to go to his house as a child. They rang a bell, and I would run through our back yard and through George A. Smith's yard and over to family prayers, and I have knelt down more than once as a little child to those prayers when President Young was praying to the Lord, and have opened my eyes and looked, expecting the Lord was there—it seemed he was talking to Him. I felt a perfect freedom in talking to President Young. People refer to him as cold and harsh, but I always found him kind and considerate and loving.

As a small boy I had rather a poor opinion of my bishop, because he had "christened" me the laziest and most worthless boy in the Thirteenth Ward, but I learned to love him as a man of integrity, of devotion, of honesty, of absolute fearlessness, and it was one of my joys to help him on his books. I became a professor of penmanship and book-keeping. I used to enjoy helping Edwin D. Woolley; I think he was one of God's noblemen. I learned to love him. I owe him much. He came clear out to Grantsville, forty miles, to tell the people they need not think they had a boy to preside over their stake, that they had a man. I would be delighted to pay a hundred dollars if I only had that splendid tribute that he paid to me taken down in shorthand.

My intimate association, of course, with John Taylor, who received the revelation calling me to be one of the apostles, with Wilford Woodruff, with Lorenzo Snow, and with Joseph F. Smith, was perfect. At the grave of Joseph F. Smith I made the remark that he was the kind of man I would like to be—one of the most fearless men that ever drew the breath of life, standing for that which was right. Never, from the time that I as a little boy became acquainted with

him, to the day of his death, did I ever know him to be anything but exactly straight, solid for that which was right. I rejoice in these remarkable men. I want the young people here to know that during the forty-two years and a fraction that I have been associated with John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith and their counselors, that I do not know of an act, that I do not know of a single thing that inspired me with anything but love and respect for these men. I know as I know that I live that the one thing above all other things that they desired was the welfare of Zion, that there was no selfish idea, no personal desire on the part of the men that God has chosen to stand at the head of this Church; their thought was for the people and the good of the people, and the welfare of the people, and they are entitled to the love of the people; because they loved the people. I could go on talking here by the hour of my debt of gratitude to these men.

One man, as I have often mentioned, through his writings had the greatest influence upon my life, and that is Nephi. I thank the Lord that I fell in love with him when I read the *Book of Mormon* in my teens.

I do not know that I need say any more; I see the time, the full two hours, has expired.

So far as God has given me the right, I bless you one and all.

Brother Pyper refers to our association. We were intimately associated for, I think, fully forty years, I as the principal stockholder in the Theater, and he as the manager, and I can say that George Pyper is as sweet-spirited as a woman. I made that remark when we first became acquainted, and there has never been an act in his life that has changed my splendid opinion of him.

I thank the Lord for all of the great things that have come to me. It is a marvel that I should have been magnified as I have. I rejoice tonight in hearing Brother West. I do not know but what I could, without any hesitation, put his mother alongside of my own and Aunt Anna Ivins. She was just exactly what he says she was.

May God help those of us who have been born of such wonderful women, such splendid mothers, to so live that we can bring honor to them, is my humble prayer—and praying God to bless you all and the Saints the world over, and the honest world over, and confound the wicked, I ask it in humility, in the name of Jesus Christ, our Redeemer.



# Sunday School Notes and News

## WARD SUNDAY SCHOOL CONFERENCE PROGRAMS

### ANOTHER OPPORTUNITY TO TEACH THROUGH ACTIVITIES.

The teaching principles which form the basis of the present teacher training program of the Sunday Schools and which have been demonstrated and discussed in the current conventions place great importance upon purposeful pupil activities.

For many years encouragement has been given to assigning various duties and tasks around the Sunday School to the boys and girls as a means of giving them a share of responsibility for conducting a good school. The principle of pupil activity has been applied for many years to the preparation and presentation of features of the annual ward Sunday School conference programs.

In public school practices, assembly or auditorium programs prepared and presented by students under teacher guidance have taken on a new importance as a result of the emphasis upon the learning values in pupil activity and experience.

The following recommendations of a committee of the General Board reiterate our policy with respect to annual ward Sunday School conferences and emphasize the pupil activity principle:

"Your committee recommends that the holding of ward Sunday School conferences, under the following conditions, be encouraged:

1. That the class activities hereinafter suggested, to be featured on the conference program be carefully prepared and presented in lieu of class work on the day of the conference.

2. That the active planning of the conference program by officers and teachers begin at least six weeks in advance of the conference.

3. That the exercises be so arranged as to allow a large number of pupils to participate publicly. (Not just a few of the more brilliant ones).

4. That the program features grow out of and demonstrate typical classroom activities in the various departments.

5. That the conference program be widely advertised to bring in parents and others who have not been regular attendants.

"If the conference be thus emphasized and carefully planned it can be made the incentive for extra and special classroom preparation and activity and can provide a most valuable opportunity for self-expression in public for a large number of boys and girls.

"Additional opportunity for pupil activity may be afforded by encouraging pupils to participate in planning the conference exercises of their respective classes. All departmental program plans should, of course, be submitted for the approval of the superintendent well in advance of the conference."

It is suggested that the class features to be presented might be from any lesson in the course, though it would be especially effective, if they could be taken from the lesson scheduled to be taught in the class on the day of the conference. This would require looking forward and preparing ahead.

The General Board approved the committee's recommendations at its meeting held April 30, 1935. The committee was composed of Elders J. Percy Goddard and Frank L. Ostler and Sister Marie F. Felt.

## DRESS UP—COMPANY'S COMING!

### *Migratory People.*

People, like birds, migrate. But unlike birds, they migrate in the summer time. City folk migrate to the country and country folk to the city. The valley dwellers hie themselves to the mountains and the mountaineers flock valley-wards. Villagers move to the ranches and ranchers go to town.

In the summer time the wanderlust is epidemic.

### *Turn Loss to Gain.*

From this condition Sunday Schools suffer more than necessary. If Sunday School people will learn from nature, human and otherwise, they can turn an apparent loss into a real gain.

*First:* Learn from nature how to make your school attractive. Decorate and adorn it. Make it a temple of beauty, sunshine and gladness. As such it will compete favorably with the popular shrines of the out of doors.

*Second:* Learn from human nature what it wants. People adore the summer time because it is the *vital* time of the year. "Every clod feels a stir of might." Everything is alive and vibrant with energy. The vitality of summer time manifests itself in variety—variety of form, odor, color, motion. The powerful desire to get close to nature in her variety of living forms seems to be as deep

ly rooted in us as the desire to live and as the instinct of self-preservation. By holding "communion with nature in her visible forms" we seem to tap sources of renewed energy for ourselves.

#### *Vitality in Sunday Schools.*

A Sunday School can have *vitality*, can offer variety to people, without setting aside any regular exercise. This can be accomplished by featuring a "Flower Day"; a "Babies Day"; a "Friendship Day"; a "Song and Music Day"; a "Poetry Day"; a "Pioneer Day"; a "Story Day".

#### *Remember the Sabbath Day.*

Such features should of course, be presented in ways which will be in harmony with the spirit of the Sabbath. Songs, two and one-half minute talks, remarks by the superintendency and class work are exercises in the regular program which may be devoted to the presentation of such special features.

#### *Accept Nature—Guide and Elevate It.*

Rather than go contrary to nature, we can be assured of greatest success, if we will accept it and undertake to direct and elevate it. Accordingly, let us accept the fact that people migrate in the summer time. Remember too, that though some may migrate from your school others may migrate to it.

#### *Attend Sunday School Somewhere Every Sunday!*

If every corps of Sunday School officers and teachers will adopt the purpose of encouraging people to *attend Sunday School somewhere every Sunday*, every loss can be converted into a gain.

#### *Create Possibilities.*

Consider the possibilities! When members of your school plan going on a vacation, urge them to visit a Sunday School and invite them to bring back to the class a report of what they observed. *A Family Sunday School.*

If a family is away vacationing and not near enough to visit a Sunday School, it can hold a family Sunday School and have the thrill of creating something beautiful and inspirational for itself.

#### *Visiting Good For Man.*

Visiting is good for the visitor and for the persons visited. The visitor has the incomparable opportunity of meeting new people and of making new friends. This calls forth the best in the visitor.

He has the stimulating experience of going exploring and adventuring in search of friendship and good will.

The persons visited have the precious opportunity of practicing all the graces of hospitality of which the virtue of consideration for the happiness and welfare of others is the crowning jewel.

#### *Dress Up—Company's Coming!*

As a practical matter Sunday Schools should be especially well dressed and mannerly in the summer time, for summer time is visiting time.

Dress up—Company's coming!

#### PROVO SECOND WARD LEADS THE CHURCH IN ATTENDANCE RECORD

The reports show that the record of attendance of the Provo Second Ward for the year 1934 was the best in the Church. This ward has held this position for several years past. The total number with a perfect record was 118. Among these were:

41 with 1 year record; 32 with 2 years; 21 with 3 years; 10 with 4 years; 7 with 5 years; 1 with 6 years; 2 with 7 years; 1 with 9 years; 2 with 10 years.

President McKay attended the Sunday School in January to present gold pins.

Present at this meeting, 667.

The superintendency of this school is composed of Raymond Green, LeRoy J. Olsen and N. Halver Madsen, with Horace G. Olsen as Secretary.

#### HOW MALAD STAKE WON

One man traveled 4 miles by sleigh, 9 miles horseback, 3 miles by wagon and 30 miles by automobile to get to the Malad Stake Convention. This stake had 100% attendance.

#### NORTH DAVIS DIME FUND

By some mischance, the list of the Sunday School of the North Davis Stake having sent in 100% of their Dime Fund before September 23, 1934, was omitted from our printed list. We are sorry for this omission but the list did not reach the Instructor office.

The schools which were among the first to send in the Dime Fund were: Kaysville, 2nd; West Layton; Syracuse; Westpoint; Clearfield.

These schools are entitled to our commendation for their promptness in making their returns.

#### ELDER JOSEPH S. HORNE

Of the members of the first Sunday School established by Elder Richard Ballantyne, December 9, 1849, only one now survives—Elder Joseph S. Horne, now living in Rich-

field, Utah, who attained his ninety-third birthday Tuesday, May 14, 1935.

This first L. D. S. Sunday School, starting with thirty members under one teacher has grown into the great Sunday School Union with approximately 335,000 members and 30,000 teachers. By the recent action of the Presiding Authorities the Sunday School has become the Gospel teaching organization of the Church.

We congratulate Brother Horne on his ninety-third birthday and hold the wish that he may live in health and strength to pass one hundred years.

#### HOW THEY SECURED 100% SUBSCRIPTION FOR LESSON LEAFLETS

The 20th Ward Sunday School, Ogden, Utah, carried on a contest for subscriptions

to Sunday School lesson leaflets. Sides were chosen, and the Book of Mormon class won the contest, having secured 100% subscriptions. The class had 34 members enrolled who were given a party at the expense of the losing side. A group picture was taken and presented to the class by the Superintendent.

#### VISITORS TO SAN DIEGO

Sunday School visitors to the San Diego Exposition during the summer may desire to know the addresses of the Church branches in that locality. Here they are:

San Diego Branch—3715 10th St.

East San Diego Branch—4051 Marlborough Ave.

National City Branch — 2509 Highland Ave., National City, Cal.

Logan Heights Branch—3017 K St.

#### Prelude

*Solenne.*  
*pp* *poco cres.* *mp ten.* *rit. pp* **GEORGE H. DURHAM**

#### SACRAMENT GEM FOR AUGUST, 1935

(L. D. S. Hymns No. 9, Verse 6)

Bless us, O Lord, for Jesus' sake;  
O may we worthily partake  
These emblems of the flesh and blood  
Of our Redeemer, Savior, God!

#### Postlude

*Chiaro ed elevato.*  
*p* *cres. espressivo* *mp* *riten.* *mf*





# SECRETARIES' DEPARTMENT



A. Hamer Reiser, General Secretary

## "PERSIST IN DOING"

No one is in a better position than a secretary to testify to the truth of the statement oft-quoted by President Grant:

"That which we persist in doing becomes easier to do, not that the nature of the thing has changed but that our power to do has increased."

The force of this statement is all the stronger because it works both ways. Secretaries, who persist in being careful, thoughtful, conscientious, accurate and prompt are competent to testify. So are secretaries who are thoughtless, careless, indifferent and tardy.

It is a fact that secretaries are held to rigorous and exacting standards. Those who make the effort to fulfill the requirements and to rise to their opportunities grow in power and prestige. On the other hand, heart-ache, head-ache, chagrin, embarrassment are the thistles reaped by the careless and indifferent.

If a secretary wants to develop a first-rate inferiority complex, just let him be careless and indifferent with the opportunities for development which his position brings to him. Conversely, if one wants to dispel an inferiority feeling, let him show the world and himself that he is capable of delivering a first-class performance on every responsibility given him. This is the way to earn self-respect, self-confidence and abiding satisfaction.

Do you young people who are acting as secretaries of Sunday Schools realize how fortunate you are? Your opportunities are "acres of diamonds." Your neglect of them can mean disaster to you.

## "LITTLE EXTRAS"

The "little extras" mark the difference between the novice and the expert. Any experienced secretary knows how many "little extras" there are to do around a Sunday School.

Such secretaries accept them as challenges. Experience teaches that the performance of these little extra tasks with neatness and dispatch is compensated with a unique thrill.

If you want to enjoy a distinctly gratifying experience give yourself a month's

fun by listing a dozen "little extras" and by aiming to perform all of them as often as opportunity affords. You will be surprised at the unexpected pleasures which will arise.

Here are a few "little extras"—

1. Have a supply of inexpensive pencils available for marking rolls.
  2. Provide the superintendency with memoranda of items for their council meeting, and monthly report and business meeting.
  3. Have monthly report ready for the signature of the superintendency on the last Sunday of the month.
  4. Make up a year-round memorandum of projects for the superintendency. Get items from "Memoranda for Superintendents." (*The Instructor*)
  5. Count every one who attends Sunday School and see that your school gets credit for every one. This procedure helps to correct and verify the statistics obtained from the class roll books.
  6. Write neatly and legibly.
  7. Keep a file of correspondence and reports.
  8. Preserve clippings of instructions for superintendents taken from *The Instructor*.
  9. Make up a supply of blank Sunday School order of exercises forms for the superintendency to use in making memoranda of assignments.
  10. Make up a supply of blank forms for officers and teachers to use in reporting items for consideration at the Monthly Report and Business Meeting.
  11. Resolve to do everything promptly. If possible anticipate the need for many things and have reports or materials ready promptly when the need arises.
  12. Provide the bishopric periodically with a brief statistical report showing the status of the Sunday School. This may be taken from the quarterly summary. In fact, it may be a transcript of that summary.
- None of these extra services is required of secretaries. That is the beauty of the idea. You do not have to do one of them. You can earn a "Seal of Approval" for your records without do-



ing them. The joy will come from doing them voluntarily, as a sheer extra service, freely and cheerfully rendered.

The greatest satisfaction will come, if you continue performing these "little extra" services until your reputation is established. Then you will have something to be proud of, something decidedly worth working for.

By that time you will have acquired a valuable set of habits and a wholesome attitude. These will win you many

friends, much merited recognition, and many greater opportunities. But remember that reputation and opportunities inevitably bring added responsibilities.

If you are unwilling to accept greater responsibilities along with the fruits of a reputation for efficiency, dependability and greater usefulness, do not start on this road. But remember also, only weaklings avoid responsibilities. The way to growth is the way of responsibilities creditably discharged.



## LIBRARIES



General Board Committee: A. Hamer Reiser, Chairman; Horace H. Cummings, T. Albert Hooper, J. Percy Goddard

### DOES THIS DESCRIBE YOUR SCHOOL?

A survey made of the library facilities of 281 Sunday Schools disclosed the following:

<i>Name or classification of books</i>		<i>Number</i>
Bible .....		542
Book of Mormon .....		360
Doctrine and Covenants .....		271
Pearl of Great Price .....		200
Voice of Warning .....		52
Essentials of Church History .....		40
History of the Church .....		67
Roberts' Works .....		98
Evans' Works .....		72
Talmage's Works .....		146
Life of Brigham Young .....		2
Discourses of Brigham Young .....		10
Song Books .....		14,951
Miscellaneous—including 482 pictures .....		2,606

On this basis the average of these schools has nearly 2 Bibles,  $1\frac{1}{4}$  Books of Mormon, nearly 1 Doctrine and Covenants, about  $\frac{2}{3}$  of the Pearl of Great Price, a little more than  $\frac{1}{6}$  of the Voice of Warning,  $\frac{1}{7}$  of Essentials of Church History, a little more than that of the History of the Church, scarcely  $\frac{1}{3}$  of a copy of Roberts' Works, about  $\frac{1}{4}$  of a copy of Evans' Works,  $\frac{1}{2}$  a copy of Talmage's Works, a mere trace of the Life of Brigham Young, a few pages from Brigham Young's Discourses, 53 song books, about 7 miscellaneous books and a couple of pictures.

Does that about describe your Sunday School library? Maybe it is an exaggeration.

Of course, no one is going to conclude

that teachers in the average Sunday schools are limited in their recourse to books that are here included. The facts no doubt are that the average teacher's personal library facilities are adequate for his own personal use. It is well that such a teacher have access to more books and material than the average Sunday School library can provide.

There is very good evidence also to support the belief that teachers and students have access to adequate private library facilities and that if properly solicited private individuals would gladly contribute to a Sunday School library as an outright gift or on a loan basis enough useful books to make the average Sunday School library facilities adequate to meet the new demands which will be made of it.

In the May issue of *The Instructor* the importance of the Sunday School library as a center of purposeful educational pupil activity was stressed. It is from this point of view that work must be done to improve the facilities of the average school.

Ways of building up the Sunday School library inexpensively chiefly from the contributions of books from private libraries have been suggested. One especially successful project of this kind is described in the January (1935) issue of *The Instructor*.

If you can establish the reading habit in many boys and girls and direct and cultivate their tastes for Gospel literature, you will bestow upon them a gift of great value and inspiration which can endure throughout life.

## CHORISTERS and ORGANISTS



General Board Committee:

Tracy Y. Cannon, Chairman;  
P. Melvin Petersen, Vice-Chairman;  
Edward P. Kimball, George H. Durham  
and Gerrit de Jong.

### Conjoint Meetings

Song No. 287. "How Gentle God's Commands." To be used in the July Union Meeting and in the Sunday Schools during August.

### ENUNCIATION AND PRONUNCIATION

"Pronunciation and Enunciation create eloquence."—*Gounod*.

The term "diction" is concerned with the enunciation of vowels and consonants, also pronunciation, accent and emphasis, for singing and speaking tones are identical, produced by the same organs in the same way, and developed by the same training. In singing the flow of tone is unbroken between words, while in speaking, interruptions occur. Speech may be likened unto prose, and song as the poetry of vocalization. But in all events, the singer must vitalize the text with pleasing tone.

"The true act of song has always been possessed and always will be by such individuals as are dowered by nature with all that is needful for it—that is, healthy vocal organs uninjured by vicious habits of speech, a good ear, a talent for singing, intelligence, industry and energy."—*Lilli Lehman*.

In overcoming faults of any kind, it is a wise thing to counsel with others about mistakes and deficiencies and discuss the means for overcoming them; for by thus putting our pride in our pockets, we are enabled to assist each other in the attainment of better singing, playing, conducting, composing, or interpreting, and above all, a fine feeling of mutual understanding and helpfulness is manifest, which means spiritual growth and uplift,

for we grow by giving freely of ourselves.

In song, the words should be clothed in the music of the voice, with clearness and sonority (i. e. distinct enunciation) of words and pleasing musical quality of tone, for these two elements of song complement each other, for neither can be complete without the other.

Consonants serve to hold the breath in obedience for the correct emission of the vocal "vowel tone" which, furnishes force, carrying power and color for all shades of emotion, and the vowel should always be formed naturally, sustained in purity, and colored and emphasized according to the spirit of the text. Another function of the consonant is to give vitality and stress to words and thoughts, and for punctuation.

In all of our singing let us seek for beautiful tone, always flexible and susceptible to the emotional, intellectual or spiritual demands and enunciated clearly and intelligently.

Enunciation is the mode of utterance of vocal sounds and Pronunciation is the articulation of words with appropriate or related tone.

There is great need for improvement in our speaking and especially in connection with song, for vowels are constantly distorted and final consonants either omitted or incorrectly used. For the Union Meeting discover and correct common or frequent errors in the pronunciation and enunciation of the following group of words by speaking and then singing them with sustained tone.

## (A)

fleet	leak
meet	seek
beat	weep
seat	sweep
street	deep
greet	reap
fleet	up
weak	cup
meek	stop
peak	drop

Pass quickly from the initial consonant to the vowel and then quickly clip the ending consonant noting carefully the distinct difference between the three varieties of whispered endings of the letters "T, K, and P."

(B) Apply the same test to the following:

feed	stride
mead	tide
read	strive
bleed	drove
seed	rove
ride	grove
wide	give
glide	live
	sieve

Note now the tonal endings in the words ending with "D or V".

See how easy it is to say "Feet My Sheep-ah", if not carefully said, or "How are you my friend".

(C) Pronounce very carefully the following:

you, year, yesterday,  
your, yes, yearning,  
yell, yet, yawning, etc.

The letter "Y" before a vowel is pronounced as "E". (Example: You is E-oo or E-u.) As above, quickly begin the "Y" as "E" and pass quickly to the sustaining vowel which follows it.

(D) Also the following:

way	welcome
we	winter
will	wayward
well	water
won	walking
wander	

The letter "W" becomes "oo" before a vowel. (Example: Way is oo-a) All the above illustrations if carefully applied will greatly release "throat tension" and give ease and purity of diction.

All the above citations are for the Union Meetings, and only as a means of improving the speech element of song. Apply in three ways—

1. Speak them in a natural tone of voice together.
2. Sing and sustain them on some easy pitch.
3. Have the organist sustain or play chords while the others sing—and demand the same type of accuracy in attack and release as the singers give. Such cooperation and drill will greatly improve phrase endings, special emphasis, all types of attack and release, and a new type of co-ordination and mutual control will result.

In emphasizing these features before the school let the song illustrate all the problems, by using individuals, or some small selected well prepared groups. "An ounce of illustration is worth a ton of preach."

The organist exerts a great influence in song diction, phrasing, color, mood, quality, and quantity. His is, and should be, a very discriminating task.

For the month make application in song No. 287 which is one of reverence, gentleness, humility, and acknowledgment.

## The Power of Music

"Music in some form finds a responsive chord in every human soul—a universal language, a great art divinely given; a great power for harmony of mind and soul, and an incentive of great assistance, consciously or unconsciously, in the appreciation and enjoyment of all the good and true things of life. It has been said that through Music can be brought about the salvation of man from many misspent hours, from unworthy impulses, from premature spiritual decay, and that it acts as a solace in times of sorrow and discouragement, a moulder of human mood and inspiration, beautifier of waste places, restorer of despairing souls, a channel of communication between man and nature; between man and his nobler self; between man and God."

# IN THE MISSIONS

General Board Committee: Robert L. Judd, Chairman;  
Bishop David A. Smith and A. C. Rees

## MEETING OF MISSION PRESIDENTS

A meeting of Mission Presidents with the General Superintendency of Sunday Schools was held in the General Board room, April 8th, 1935, at 12 o'clock noon, General Superintendent George D. Pyper presiding.

Present—Elders A. A. Hinckley, Don B. Colton, Joseph J. Daynes, Joseph Quinney, Geo. S. Romney, Harold W. Pratt, Elias S. Woodruff, James H. Peterson, Rulon Howells, Abel S. Rich, John V. Bluth, James M. Kirkham, LeGrande Richards, President Young of the Argentine Mission, Wilford Richards, Elder Geo. D. Pyper, Geo. R. Hill of the General Superintendency and A. H. Reiser, Secretary.

Sunday School conditions in the missions were considered, and General Superintendent Pyper raised the question as to the advisability of appointing a special supervisor of Mission Sunday Schools to assist the Mission President in following up the details of Sunday School work in the mission.

After some discussion, on motion of Elder James M. Kirkham the recommendation was approved that the mission presidents assign a specific responsibility for supervising the mission Sunday Schools to special officers to act under the direction of the Mission Presidents. The use of the title—"Supervisor of Mission Sunday Schools" was approved.

President Geo. S. Romney of the Northern States Mission reported that steps were taken six months ago in that mission to offer correspondence Sunday School courses for the benefit of isolated people who could not attend regular services of an established branch. Nearly 300 persons are enrolled in these courses to date. This number has been divided into groups studying Gospel Doctrine, New Testament and Primary Lessons. Members who take these courses have accepted the plan with enthusiasm. Where members taking the class constitute a whole family, the group often meets and holds a family Sunday School of a modified form.

President Wilford Richards of the North

Central States Mission reported on the experience of that mission. The plan has been experimented with in two districts of this mission. Members enrolling for these courses bear the expense with the exception of postage on matter forwarded from the mission office. In many instances more than one member of the family study the same course and this reduces the per person cost. A supervisor in charge of this work prepares a prospectus of the courses offered and also questions and problems to be answered by members studying these courses.

On motion the recommendation was approved that the General Board Mission Sunday School committee prepare uniform suggestions on the plan for correspondence courses and send copies to each president.

On motion the recommendation was approved that the term "Extension Courses" be adopted to designate the special courses offered to isolated members.

President Romney reported that the new Priesthood-Sunday School plan is working excellently in the Northern States Mission and that it has brought about a revival of interest in many places.

General Superintendent Pyper explained that the holding of conventions in the missions has not been pushed because of the expense required of local and General Board workers, but in a few cases where conventions have been arranged for the missions and held under the auspices of the missions, the General Board has co-operated.

Adjourned to luncheon at the Hotel Utah Cafeteria, where discussion of Sunday School problems in the missions was continued around the lunch table.

## APPRECIATES THE INSTRUCTOR

Great Falls, Montana, in the Northwestern States Mission has a flourishing Sunday School. Superintendent Cleveland Nelson writes: "We have an enrollment of 150 in our school. The Lesson Leaflets and *The Instructor* are a great help to us."

Shall we whose souls are lighted  
With wisdom from on high—  
Shall we, to men benighted,  
The lamp of light deny?

Salvation! O Salvation!  
The joyous sound proclaim  
Till earth's remotest nation  
Has learned Messiah's name.



# Women's Department

General Board Committee: Robert L. Judd, Chairman;  
Adam S. Bennion and Alfred C. Rees

## LESSONS FOR AUGUST

### HELPS TO TEACHERS

The year is rolling on; several months have passed since the plan of having a woman's department in the Sunday School was inaugurated. The lessons have been studied and presented with varying degrees of success and in many cases new approaches have been worked out to meet the needs of particular groups.

As stated at the beginning of the course, these lessons are not simply and wholly to be regarded as biographical sketches. The lives of women of past years would hold little interest to the girls of today if nothing but their birth and death statistics, and a statement of what they did in life, were to constitute the study. Because some teachers here and there are finding that the material presented in *The Instructor* is not sufficient as a basis of biographical history, this suggestion is herewith offered:

The lessons are to be considered as studies of great principles—not merely of great women. Because certain women incorporated in their lives and works excellent principles of living, the women became great. It is the motivation underlying their accomplishments which should be stressed. The girls and women in the Class must feel a pulsing, living stream of truth flowing through the channel of biographical material; every step of the way they should be asking themselves, "Do I know anyone whose courage in religious conviction was as great as Joan of Arc's? Am I living up to what I believe as bravely as did she?" or "How can I gain for myself the determination to influence the lives of others, as did Mary R. S. Andrews, Ida Tarbell, and Alice Freeman Palmer?" It was not the dates governing the life of Elizabeth Barrett Browning which mattered, but the great universal truth that righteous love imparts power to accomplish and the desire to use that power.

In working out the lessons, preparatory to presenting them to the class, teachers will find their problem solving itself if they will concentrate upon the *principle* exemplified in the life-story. As beads must be strung on a strong string if they are to become beautiful and useful, so must the strong thread of life-values hold together the biographies of these great women.

## FIRST SUNDAY, AUGUST 4, 1935

### LOUISA MAY ALCOTT

Here is a household word. Her career proved that genius may flourish in cottage as well as in castle. She was a daughter of fine parents who taught her much, but were unable to provide adequate material comforts for her and her sisters. Her father was considered a philosopher; her mother knew and taught her girls all about household drudgery. Louisa grew up with a determination to avoid in her life both philosophy and drudgery, and to provide for her family the comforts which she had missed in her early life. She realized this ambition when her simply written books became popular and paid well. She died a worn-out woman who had given her best to those she loved.

The Alcott family was poor, but never pitiable; the sweetness and dignity natural to them all, the high idealism of the parents and the cementing bonds of affection between them saved them from defeat. Louisa's imagination, resourceful and colorful, kept the family balanced; for this girl, knowing the bitterness of struggle and hardship, created hours of diversion for her mother and sisters. In one of her books Miss Alcott has a character exclaim "I do think that families are the most beautiful things in all the world!" and in these words did Jo express the deep conviction of the author of "Little Women." Her love for her family was the motivating force in her life, and it influenced her to exert herself almost beyond human power and endurance, employing her pen so that they might not lack the comforts which she desired for them. Louisa Alcott must thus be recognized as one who lost herself in order to help others find themselves.

The nature of this girl—impulsive, emotional, imaginative, loving, chaotic—should have been allowed the solitude and understanding necessary to its full flowering. That Louisa was denied all this, and had to write in the bosom of her family, sharing their concerns over every little detail of everyday living, is all the greater proof of her greatness. Regarding one of her books, newly completed, she states: "Not what it should be—too many interruptions. —Should like to do one book in peace and see if it wouldn't be good." Later, ready to get deeply into her writing she is interrupted by the arrival of some girls who are coming to board at the Alcott's, and to Louisa, the author, falls the responsibility of seeing to the newcomers. She goes to the



attic and weeps into the rag-bag, and then, relieved, comes down and goes at the house-keeping. Says she, "I think disappointment must be good for me, I get so much of it; and the constant thumping Fate gives me may be a mellowing process; so I shall be a ripe and sweet old pippin before I die."

In spite of all the obstacles, Louisa Alcott managed to get her books written, read and loved; ignored for awhile, then revived and loved more than before. Perhaps her life of hard work coupled with her artistic nature formed a combination superior to any other, for in her chronicles of the everyday little affairs of people she mirrors the reflections which readers recognize as their own. Gamaliel Bradford says of her, "She hit on a line of work which, if not great or original, was sane and genuine. She put her own life, her own heart into her books, and they were read with delight because her heart was like the hearts of all of us. As a child, she wanted to sell her hair to support her family. When she was older, she supported them by selling her flesh and blood. . . ."

Louisa Alcott had two trials in her writing which never ceased. First, she made more money out of the writings which she considered inferior; and second, she was seized constantly with misgivings regarding the quality of all her work. "Perhaps worst of all, when you do achieve success and are read and admired, there comes the deadly doubt about the value of your own work; for, however much they may resent the faultfinding of others, authors who really count are their own severest critics; and of all the sorrows of the literary life none is keener than the feeling that what you have done is far . . . from what you would have liked to do," says Bradford and adds that Miss Alcott's feelings in this respect were often and deeply hurt.

To summarize: Louisa May Alcott, beloved writer of youth and family life, accomplished many beautiful things in her not too many years, but she had to battle every step of the way. Her love for her family gave her the purpose she needed; her native talent and energy provided the way; her faith in God strengthened her in time of doubt and discouragement. She left a legacy of great value, and her name will be known so long as girls are girls and have hearts to respond and eyes to read. To point the way upward in home and family life is a civilizing achievement; and this Miss Alcott did gloriously. To Teachers:

Give a brief outline of Louisa Alcott and draw from the class group expressions regarding her work. By previous assignment have a story of one of her books told briefly, or excerpts read.

Emphasize the fact that fame may come, not as a result of personal ambition, but from a desire to give of oneself to others. Bring out the vital need for family unity and love today,

comparing the events of Louisa Alcott's life with modern situations.

References: Any encyclopedic biography of Louisa M. Alcott; "Portraits of American Women," by Gamaliel Bradford, Chapter 6; Mrs. Cheney's biography of Louisa Alcott; "Little Women," Chapters 29, 30, 34; "Recollections of My Childhood," in *Lulu's Library*; "Hospital Sketches," by Alcott.

It will be found especially fitting to emphasize at this time the need for mutual considerations and sympathies among members of the family when economic problems are so distressing. For instance, no one should be censured for inability to find work or to succeed as heretofore. Louisa Alcott has taught us that great lesson which should be driven home today in your class.

SECOND SUNDAY, AUGUST 11, 1935

LUCRETIA COFFIN MOTT

Lucretia Mott is known for her long battle against slavery, and the liquor evil and for the advancement of women. She was born on the Island of Nantucket, southwest of Massachusetts, January 3, 1793.

Her life's motto was "Truth for authority" and not "authority for truth."

Her father, a sea-faring man, lost his property through endorsing for a friend who failed in business. Under these adverse conditions her mother showed great tact, foresight and energy.

Lucretia, after attending boarding school for two years, was offered, when she was only 15 years of age, the position of assistant teacher. After one year's experience, she was made teacher of important classes.

At 18, she married her cousin James Mott. This proved an ideal union, for they were unlike enough to be complements of each other. He was cool, quiet, thoughtful, reserved; she, glowing, enthusiastic, intuitive, vivacious. He was inclined to become discouraged; she was a sunbeam of hope. After they had been married four years, a friend said of their married life, "I think it was the most perfect wedded life to be found on earth. They were both of a most beautiful presence. \* \* \* Both were of the sunniest spirit, both free to take their own way as such fine souls always are and yet their lives were so perfectly one that neither of them led or followed the other so far as one could observe, by the breadth of a line."

Everything in her household went like clock work. She demonstrated that a woman can widen the sphere of her usefulness without neglecting home duties. Although the mother of a large family, she was ever ready to speak and work for the causes so dear to her.

When Mrs. Mott had five children, reverses brought poverty. She opened a school and

helped to support the family until their conditions improved. At 25, she was ordained a preacher in the Society of Friends. In her sermons she spoke against slavery and intemperance. Despite opposition to her attitude by members of her church, she advocated abolition and believed in discussing moral issues rather than theological dogmas. The doctrine of original sin did not appeal to her, only on the theory of original holiness also. She was an eloquent speaker. Her eyes glowed when she "spoke of things of the spirit or human rights and privileges." She could hold a crowd for two hours spellbound by "the magnetism of her rare, fine presence."

While she never wavered from the Quaker creed, she felt her first duty was to war against slavery. She and her husband made great financial sacrifices in the anti-slavery cause. The abolitionists pledged that they would neither touch, taste nor handle anything made by enforced slave labor. James Mott could not conduct his business in the domestic commission trade without handling cotton, so he gave up his profitable business and began a new enterprise. He and his wife always sympathized with the wronged and oppressed.

In 1840 the family moved to Boston. Here in public and private schools she mingled with the high and the low. This experience gave her a sympathy for the struggling poor. While living in Arch Street, Philadelphia, the foremost people of America and England gathered in her home, which was an ideal one—the "abode of love, intelligence and sympathy with everything that is noble and beautiful."

To woman and for woman she was preacher, teacher, prophet. She favored equal rights and always advocated peace and temperance. She was a rigid economist. What she saved by her economies was given to further charity. One admirer said, "The amount of will, force and intellectual power in her small body was enough to direct the universe, yet she was modest and unassuming and had none of the personal airs of leadership. Her manners were gentle and self-possessed under all circumstances. Her conversation though generally serious, earnest and logical was sometimes playful and always good humored. Her attitude of mind was receptive. She never thought that she had explained all truth."

Although she was gentle and had a subdued voice and an effacing manner, yet was she an effective fighter against slavery and the liquor evil and a worthy crusader for the freedom and advancement of women. Undaunted and unafraid, she stood before mobs while the air was filled with missiles. Although often in danger, she was never injured bodily in her crusades against evils. She was clearly defined in her opinions in every subject that came under her consideration. She had a healthy balance of qualities and

never dogmatized. Her multiplicity of interests in human affairs kept her young.

When she and her associates were refused admission as delegates to the World's Convention solely on account of their sex, she sensed more than ever the subjection of women. In the "Society of Friends" all were valued for their merits rather than their sex preference. She resolved to right so far as she could this discrimination. She and Elizabeth Cady Stanton, as they walked away from the Convention Hall, decided to call a Woman's Rights Convention on their return to America, as the initial step toward a general movement; but years elapsed before the purpose was attained. The Anti-Slavery Movement accomplished much for women who labored to free the slaves, by causing them to realize their own disabilities. In 1848, Mrs. Mott, Elizabeth Cady Stanton and two others called a Woman's Rights Convention. As long as they lived Lucretia Mott and her husband gave generously of their time and money for furthering this movement. In spite of the denunciation from pulpits and ridicule from the press the movement spread.

She continued to pursue "the course which Divine law had written so plainly in her heart." To the end of her long life she unfalteringly strengthened the movements so dear to her by the power of her eloquence and the force of her pure character. She lived to see the triumph of the Anti-Slavery cause and to be praised by those who had opposed her. As the end drew near she said, "I do not dread death. Indeed, I dread nothing; I am ready to go or to stay, but I feel that it is time for me to go." She died November 11, 1880. Three days before her death she said, "If you will resolve to follow the Lamb wherever you may be led you will find all the ways pleasant, and the paths peace."

#### To Teachers:

You will find *James and Lucretia Mott's Life and Letters*, by Anna D. Howell, valuable reading.

Mrs. Mott demonstrated that a mother with a large family, and surrounded by poverty, can still find time to engage in outside interests. Furthermore, she proved that a home need not be pretentious to be happy and attractive; that people are drawn to those who radiate intelligence, peace of mind, and honesty of purpose. Mrs. Mott did another thing: she showed what a resourceful woman and mother can do in adversity, when the family income is threatened.

Discuss these features with the class. By previous assignment, have class members come prepared to show what our own women are doing, or can do, along lines laid down by Mrs. Mott.

Have some young sister point out how girls should prepare themselves before marriage so that they might have earning power

in case reverses should come to them later. Let her tell specifically the avenues that are open to girls, such as teaching, business training, nursing, clerking, dressmaking, millinery, etc., etc.

Then there is another timely lesson taught by the subject of this lesson. Instead of putting her hand out for alms, doles or other forms of outside assistance, she went out and capitalized her own splendid training, and became a producer, and thus maintained her independence and self-respect. This is especially a thought provoking suggestion to every Latter-day Saint home at this time when people throughout the land are contending, one with another, to get the largest possible support from a benevolent government, contrary to all the teachings, philosophy and practices of our pioneer forebears.

THIRD SUNDAY, AUGUST 18, 1935

DOROTHEA LYNDE DIX

Dorothea Lynde Dix, the angel of mercy!

In this she has no peer in 'the vast and enduring institution in America and Europe that she has been instrumental in founding. She is scarcely known by people today, due, perhaps, to her unwillingness to have anything written about her. During her long service she always disdained resting upon past laurels, so occupied was she in new campaigns. Her whole energy was given to lessening human miseries. Her cry was "Not unto me, not unto me, but unto Thy Name be the praise." When asked for data from which a sketch might be written, she replied, "Notoriety is my special aversion." "My reputation and my services belong to my country."

When she could no longer be active she reluctantly yielded to many importunities, and just shortly before her death gave consent that a memoir of her life be written.

Dorothea Lynde Dix was born April 4, 1802, in Hampden, Maine. Her father was a wanderer, while her grandfather, Dr. Elijah Dix, was a man of force, ability and was very public-spirited. She never knew childhood, and so bitter were her earliest experiences that she would never relate them even to her dearest friend. At twelve, she was obliged to make her own way, also that of her two brothers; so she ran away to her grandmother in Boston that she might better fit herself for her future responsibilities. While her grandmother was stern, unemotional and lived by the strict code of duty, yet the child here had, at least, food and clothing. She fitted herself to become a teacher and when fourteen began this occupation in Worcester. Then she returned to her grandmother and studied until she was nineteen, when she opened a day school in a house owned by her grandmother in Orange County. Her philanthropic tenden-

cies soon manifested themselves, for here she opened a school for the poor in her grandmother's barn. Not only did she teach both schools, but also presided over her grandmother's house. She wrote "Conversations on Common Things," which had sixty editions. Under this heavy burden her health broke, and she accepted the position of caring for Dr. William Ellery Channing's children during the summer of 1827. Not being able to teach for three or four years, she compiled books. In 1830 she went with the Channings to the West Indies where she made a valuable collection of tropical plants and birds. In 1831 she reopened her school in "The Dix Mansion." Five years of teaching brought another breakdown. She went abroad and spent eighteen months in Liverpool, England. She termed this period the "jubilee year of her life." While she was abroad, both her mother and her grandmother died. She was left enough property, with what she had earned, to support her comfortably through her life. In 1835, she returned to America.

As she came out of Church one Sunday in the Spring of 1841, she heard two men talking of the inhuman treatment of prisoners and lunatics in the jails of East Cambridge, Massachusetts. About this time she was asked to teach in the Sunday School conducted for the women in the East Cambridge house of correction. When she saw the terrible conditions surrounding these people, she considered it useless to try to teach them Christianity while they were so cold and ill fed; that their bodies as well as their souls must be cared for. She found the jails over-crowded and filthy; the innocent, guilty and insane all herded together. In the coldest weather there was no fire to warm them. She enlisted the interest of Dr. S. G. Howe. He made investigations and wrote to the *Boston Advertiser* regarding the conditions. Charles Sumner also added the weight of his influence to the end that the rooms were cleaned and warmed.

At the age of thirty-nine Miss Dix really began her life's work which continued for nearly fifty years. She investigated other prisons and almshouses and found them just as bad. She made this report to the legislature: "I proceed, gentlemen, to call your attention to the present state of insane persons confined within cages, closets, cellars, stalls, pens; chained, beaten with rods and lashed into obedience." The people were shocked at her disclosures, with the result that more buildings were built and many evils were done away with. She then visited Rhode Island and found mismanagement and inhumanity. She solicited aid from a millionaire. After she had presented the matter to him he asked, "What do you want me to do?" "I want you to give \$5,000.00 for the enlargement of the insane hospital." He re-

plied, "Madame, I'll do it." She was also able to get favorable action from the legislature.

People do not like to pay taxes either for the sane or insane, and yet so aroused were they that they sensed the necessity for raising funds for this cause.

In 1845 she traveled over 10,000 miles. When told that nothing could be done she replied, "I know no such word as failure in the vocabulary I adopt. The tonic I need is the tonic of opposition. That always sets me on my feet."

She was consulted about sites for asylums and buildings and personnel. She collected music boxes, puzzles, toys, etc., for the insane. As early as 1848, she sought unsuccessfully to have Congress make a land grant, the proceeds of the sale to form a perpetual fund for the care of the indigent insane, to be divided among the States. She was prostrated at her failure and went abroad. She investigated conditions in Scotland and great improvements followed her disclosures. After traveling extensively, she returned to America in 1856 again to care for her institutions.

When the Civil War broke out, she volunteered for free service in the hospitals. She was appointed Superintendent of Women Nurses. She had thousands of women to superintend as well as the gifts of a nation to distribute, and the dying to befriend.

She put her whole soul into the work. "She employed two secretaries, owned ambulances and kept them busily employed, printed and distributed circulars, went hither and thither from one remote point to another. She adjusted disputes, settled difficulties where her nurses were concerned, undertook long journeys by land and water and paid all expenses out of her private purse. Her fortune, time and strength were laid on the altar of her country in its hour of trial."

During the four years of the War, she never took a vacation. When the War was over Hon. Edwin M. Stanton asked her how the nation could best show its appreciation for her invaluable services, by a public meeting or vote of money. She declined both absolutely, but said, "I would like the flag of my country." Two beautiful flags were made especially for her by order of the Government. These flags were bequeathed to Harvard College and today are suspended over the main portals of Memorial Hall.

At eighty she accepted a home that was offered her in the Asylum at Trenton, New Jersey, the first one she had been instrumental in building in America. Here she passed her last days, spending six years in great suffering. She said, "It is all right, it should be so, it is God's will; only it is hard to bear." The attending physician says she retained her marvelous mind and memory to the last. July 17, 1889, at the age of eighty-five she died

and was buried in Mount Auburn Cemetery, near Boston, where lie the remains of Longfellow, Lowell and Margaret Fuller.

She naturally craved the society of refined, intellectual people, yet so great did poverty, ignorance, suffering, degradation, distress her that she sought to make the neglected, miserable people share in a richer life. Her benevolence was practical. Her spirit of romantic idealism, her self-confidence and her faith in God's blessings carried her on.

#### To Teachers:

The subject of this sketch teaches impressively the value of concentration of time and effort upon some one chosen theme or activity. Despite all temptations to "scatter her shot" she aimed constantly at betterment of prison operations. By previous assignment have members of your class come prepared to point out what constructive activity in the community merits the attention of the women. They may have different proposals and may, in each case, state why the activity suggested is worthy of the best efforts of the women.

In these days of clubs, teas, societies, and organizations, every subject under the sun passes under review by these men and women who seized upon some attractive proposal only to drop it immediately for something else that crosses their vision—a case of grab and drop. The result is that only in rare cases is anything completed. You, as teacher, too, may come prepared with helpful suggestions on how to stay with a worthy project, once it is begun.

FOURTH SUNDAY, AUGUST 25, 1935

FLORENCE NIGHTINGALE

This famous woman, nurse par excellence, will always be known as "The Lady with the Lamp."

The history of Florence Nightingale is one motivated by love for her fellowman. The achievements of Florence Nightingale constitute a triumph over selfishness and fear. Hers was a pioneer experience in the field of nursing. Against terrible obstacles she battled until her cause was won and her name immortalized.

She was the daughter of an English couple, Mr. and Mrs. Nightingale, who in 1822 were living in Florence, Italy. Here a baby girl was born to them; so they named her after the city. While Florence was still a small girl, her parents returned to England, where she lived in a lovely old country house, and found great joy in its beautiful surroundings.

It was observed very early that Florence and her sister were natural girls, devoted to their dolls; but Florence's dolls always seemed to be ailing, for a sick doll appealed to her with irresistible force. Unconsciously, with her dolls, Florence was starting her life-



work; for she was a born nurse. Animals and small creatures of every kind aroused her sympathy and tenderness. Her mother, who delighted in preparing dainties for the sick, allowed Florence the special privilege of delivering these. With her sweet voice and cheering messages the girl brought encouragement to those in need of cheer and courage. At seventeen she was conducting a Bible class for the girls of the vicinity and from then on her great desire was to render service. Always quiet and dignified, her acts of mercy were unostentatious, but none the less effective; and the life and work of Florence Nightingale has left a lasting mark on civilization.

In 1843 a meeting with Dr. Samuel G. Howe resulted in far-reaching conclusions. Earnestly desiring to take up nursing, Florence was doubtful of her chances of success, knowing the prevailing feeling that respectable girls should not work. She asked Dr. Howe for his advice, and his daughter, Laura Richards, reports his reply: "My dear Miss Florence, it would be unusual, and in England whatever is unusual is apt to be thought unsuitable; but I say to you, go forward, if you have a vocation for that way of life; act up to your aspirations and you will find that there is never anything unbecoming or unladylike in doing your duty for the good of others. Choose your path, go on with it, wherever it may lead you, and God be with you."

With this slight bit of encouragement, she proceeded. Discovering that there were no training opportunities for nurses in England, she went to the continent, where she trained in a Deaconess home and later with the Sisters of St. Vincent de Paul in Paris, where she learned the best the world had to offer in nursing at that time. Returning to England, she resumed her work among the sick, but this was not enough; she was equipped to do more difficult things. A call offering her the position of superintendent of a Home (hospital) for sick Governesses in London provided the opportunity which unlocked the door to endless achievement. Her effective method of organizing nurses for duty was important, for later she was to do much of it.

In 1845, during the Crimean War, there was found to be bitter need for nurses in the barrack hospital. Only a few male orderlies were on duty to take care of the hordes of horribly injured men; all the commonest needs of the hospitals were lacking—linen, bedding, food, bandages, medicine. The trumpet call which went out for nurses found response; Florence Nightingale was appointed to take charge, with full power and authority. Ignoring the barbed criticism of the press and the people, she went bravely ahead; and the discouragement she had met in England was more than counterbalanced by the gratitude of the women of France,

who regarded Miss Nightingale and her nurses as the answer to their prayers.

The experiences at the war hospitals were dreadful beyond description. In addition to the physical hardships, the resentment of war officials had to be met. Undaunted, Florence went ahead. Within ten days a kitchen had been established in which food suitable to invalid conditions was prepared; bedding was washed and repaired, bandages were made, tender care was given each sufferer. The attitude of those about her was one of undisguised adoration. Her habit of going to the bedsides of suffering men in the night, guided by an oil lamp which she held high, earned for her the endearing title "The Lady with the Lamp." To many the sight of her was as a light from heaven.

Pages would be required even to list the many phases of the work which she did at that time. Volumes have been written about her, and the whole-hearted appreciation of her country, and other countries, was finally accorded her as her reward. Her work in the Crimean War left her weak, but on her return to England she continued her welfare service up to her death. A fund of fifty thousand pounds was raised to her name, and with it many plans for reforms were realized. The poor and the sick and the unfortunate remained her chief concern throughout her life. Books she wrote, "Hospital Notes" and "Notes on Nursing" are even today regarded as brilliant and authoritative. Her death only served to intensify the love and admiration which the world had for Florence Nightingale. Truly she so loved her fellowmen that she was willing to lay down her life for them; and more than that, she was willing to devote her life to them. It may be said that the lamp she bore will never cease to shed its radiance upon her name.

#### To Teachers:

Those who wish to extend their reading about this character will find the following books interesting:

"Life of Florence Nightingale," by Sarah H. Tooley;

"Invasion of the Crimea," by Kingslake; "Florence Nightingale," by Laura E. Richards; "The Lady with the Lamp" from "Santa Filomena," by Longfellow.

The lessons thus far treated should fire the hearts of your class, both the young as well as the older members with gratitude that they live at a time when practically all barriers are thrown down before women who desire to achieve and to excel.

The class has already learned how women in the past were obliged to fight against established prejudices; the way to their desired goals were blocked. Not so today. The lesson on Florence Nightingale drives

(Continued on page 289)

Concert Recitation  
for August

(Psalms, Chapter  
27, Verse 14)

"Wait on the  
Lord: be of good  
courage and He  
shall strengthen  
thee."



## Gospel Doctrine

For members of the Melchizedek Priest-  
hood and Men and Women over 20 years  
of age, not otherwise assigned.

General Board Committee:

George M. Cannon, Chairman; Frederick J.  
Pack, Vice-Chairman; Mark Austin

### LESSONS FOR AUGUST, 1935

FIRST SUNDAY, AUGUST 4, 1935

#### LESSON 25. THE MASTER'S COURAGE (Continued)

Text: Sunday School Lessons (quar-  
terly), No. 25.

*Lesson objective: To show that the  
record of the Master's life is the most  
heroic record written and that all can  
increase their courage by studying it.*

Read Matt. 10:25-33—Explain the  
circumstances under which it was spok-  
en.

#### TOPICS

##### I. The Master's Fearlessness:

- a. Courage not mentioned in the  
four Gospels.
- b. What does he say (a) not to  
fear, (b) to fear?
- c. Show how he teaches them to  
overcome fear.
- d. He has contempt for cowards—  
justify this.
- e. Give examples showing the spirit  
of the Redeemer affects fear.

##### II. The Master's Courage Was Com- plete:

- a. Give examples from these quo-  
tations showing (a) physical  
courage, (b) the courage of  
steadfast loyalty.
- b. The courage of the Master in-  
cluded the above and (a) to  
proclaim a new truth in the face  
of bitter opposition, (b) to pro-  
claim it when his followers left  
him, (c) when the religionists  
sought his life, (d) he went to  
his death when compromise  
would have saved him. What  
would have been the result if  
he had compromised?  
If he had been overcome with  
fear would he have been for-  
gotten?

2. Why did he put these questions to them?

- c. His heroic spirit is revealed in  
this phrase: "Fear not."—Matt.  
10:26-31; Luke 12:4-13.

##### III. Portrait of a Hero:

- a. Gospels a portrait of a hero.
- b. We should read the Gospels to  
build courage. What effect does  
reading the Gospels have on  
you?

##### IV. Scriptural Evidences:

Follow the instructions in lesson.

#### QUESTIONS AND PROBLEMS

1. Why should one not fear man but fear  
Satan?
2. Consider Matt. 10:28, "Fear not them  
that kill the body"—which is physical fear.  
Be on your guard against sin and temptation.
3. What is the difference between body  
and soul?
4. Name some ways in which attacks are  
made on the soul?
5. What is your weak point?
6. How can we build resistance against  
the influences which destroy the soul?
7. What is the Master teaching, Matt. 10:  
29-30-31?
8. How can one assure himself of the pro-  
tecting care of his Heavenly Father?
9. Explain Matt. 10:33.
10. Point out the three definitions of cour-  
age given in the quotation from Farquhar.
11. Which one of these definitions do you  
consider the best?
12. Discuss next to the last line.
13. Give some examples showing that  
when a man has the spirit of God in his heart  
he is full of courage.
14. Why has the Lord so little respect for  
a coward?
15. In the quotation from Dr. Fosdick he  
says that compromise or even silence might  
have saved Him from the cross. What do  
you think would have been the result if He  
had done this?
16. What would be the world's estimate of  
Him now if he had done that?
17. If a ward clerk handled the tithing and  
in need used some of it and returned it, would  
he be guilty of compromising with honesty?  
What do you think of that?
18. What are some of the effects of com-  
promising with sin?

19. Do you compromise with the Word of Wisdom?

## SECOND SUNDAY, AUGUST 11, 1935

### LESSON 26. THE MASTER'S FEARLESSNESS.

*Text:* Sunday School Lessons (Quarterly), No. 26.

*Objective:* To show that fear is the common enemy of man and the way to overcome it is to cultivate faith.

The statement recorded in Mark 5:36, "Be not afraid; only believe," is one of the most compact and important declarations ever made by the Master.

The purpose of this lesson is to show that faith is the great panacea for the ills of life.

The questions and problems which follow will assist in developing the facts set forth in the lesson.

Either of the quotations, "Be not afraid; only believe" (Mark 5:36), or the quotation from Job, "Though He slay me yet will I trust Him," would be a suitable theme for a discourse.

As pointed out in the lesson worry is the commonest and most universal manifestation of fear and afflicts more good people than almost anything else. A number of remedies for it are given in the lesson; others may be supplied by members of the class.

#### QUESTIONS AND PROBLEMS

1. Relate the circumstances under which the Master said to His disciples: "Why are you so fearful?"—"How is it that ye have no faith?"

3. Give the account of healing the man out of the tombs. What is your explanation of the evil spirit asking to enter the swine?

4. Relate the account of the woman who was healed by touching the hem of his garment.

5. What did the Master say to her?

6. What part did he play in her healing? Give some cases of healing with which you are acquainted. Can you give any cases of where a person without faith was healed?

7. Give the account of raising Jairus' daughter.

8. Under what circumstances did He say: "Be not afraid, only believe?" Sometimes we have much more faith than others. Why is this?

9. Why did the Master allow only the parents and His disciples to enter the room where the child lay?

10. Justify the statement: "The great mis-

sion of man is to conquer fear and cultivate faith."

11. Show that fear (1) discounts initiative, (2) discourages enterprise, (3) weakens the will.

12. Can you name failures (1) in your own life, (2) in the lives of others that are due to fear?

13. What does Frank Crane say of it? Point out what you regard as the best things he says about it.

14. Worry is defined as dribbling fear—examine your own case and see if that is true.

15. If you had implicit faith in a kind and over-ruling Providence how would it affect the thing about which you worry?

16. If you were to constantly follow the admonition of the Master, "Be not afraid, only believe," how would it affect your life?

17. How can one best overcome fear?

18. Worry diminishes one's happiness and efficiency and is often the result of fear—fear is often due to lack of faith—are people with faith happier and do they live longer than others?

19. Conscience makes cowards of us all—a young man starts smoking—the odor is on his clothing and he stops going to Sunday School—what has fear to do with it?

## THIRD SUNDAY, AUGUST 18, 1935

### LESSON 27. FAITH AND ACHIEVEMENT.

*Text:* Sunday School Lessons (quarterly), No. 27.

*Objective:* To show that faith is not only a principle of religion but the motive power of effort; that through its cultivation one increases his power to achieve.

There is a distinction between faith in general and faith as a principle of religion.

As pointed out in this lesson general faith is the motive power of effort and all men operate through it. As a principle of revealed religion it is the foundation upon which religion rests and the source of all righteousness. "In religion it is in God that faith centers; it is to Him that religious faith directs the eyes of man and bids him hope, through Christ, to obtain eternal life."

The teacher might well guard against prolonged discussion of the reference to the grain of mustard seed.

Elder Orson F. Whitney's explanation of the Master's statement seems a rational one. There are things which are impossible, e. g. to make two hills without a hollow between. If our faith were

perfect we could do any rational thing.

A discussion of faith should include a study of the eleventh chapter of Hebrews, which is one of the briefest and most comprehensive discussions of the subject ever written. We quote the part of this chapter referred to in question No. 8 in the lesson:

"Through faith we understand that the worlds were framed by the word of God, so that things which were seen were not made of things which do appear.

\* \* \*

"By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do were drowned.

"By faith the walls of Jericho fell down, after they were encompassed about seven days.

\* \* \*

"And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and Samson, and of Jephthah; of David also, and Samuel and of the prophets:

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

"Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."—Hebrew 11:3-29-30-32-33-34.

Faith rests upon evidence—upon testimony. If the evidence is correct and the testimony truthful, then the faith is genuine and profitable.

We borrow the following from the works of Orson Pratt:

"When Europeans first began their explorations in the New World, the Indians whom they met were amazed at the power and explosive properties of gunpowder, and asked many questions respecting the manner in which it was produced. The Europeans, taking advantage of the ignorance of the savages, and seeing an opportunity to increase their wealth by the deception, told the Indians that it was the seed of a plant which grew in the lands they had come from, and doubtless it would thrive in their land also. The Indians of course believed this statement and purchased the supposed seed, giving in exchange for it large quantities of gold. In implicit faith they carefully planted the

supposed seed, and anxiously watched for its sprouting and the appearance of the plant; but it never came. They had faith in the statements made to them by the Europeans, but as these statements were false, and therefore the evidence on which the Indians based their belief untrue, their faith was vain."

Speaking of religious faith as a factor in achievement Roger W. Babson said:

"I have not been able to find a single great and useful institution which has not been founded by either an intensely religious man or by the son of a praying father or a praying mother. I have made this statement before the Chambers of commerce of all the largest cities of the country and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one."

"As for eminent living Americans Who's Who includes more sons of preachers than sons of any other profession."

The writer's explanation is that "the preacher's son is surrounded by the expanding power of faith."

"Doubters do not achieve—  
Skeptics do not contribute—  
Cynics do not create."

—Calvin Coolidge.

### Questions and Problems

1. Name some specific ways in which Latter-day Saints can best show their faith in the gospel.

2. We have heard of cases where an individual's faith is affected by sickness, poverty, prosperity, education. When these affect one's faith adversely what is the reason?

3. Name some common causes that destroy faith.

4. Name the things that you think best build faith.

Note: Other questions and problems follow the lesson.

FOURTH SUNDAY, AUGUST 25, 1935

LESSON 28. THE SERVICE OF GREAT SOULS.

Text: Sunday School Lessons (quarterly), No. 28.

Objective: To show that inspiration comes from contact with great souls and to radiate this influence is a high and valuable form of service.



"Some people are able to render this service in a higher degree than others, but all people can render it in some degree."

The source of this inspiration depends in a measure upon one's conduct.

You have known people who, at one period of their lives, carried with them inspiration, radiated hope and rekindled faith; at another period they could not do this. What is your explanation?

Here are some examples:

Moses: (Exodus 34:29-35) Why could not the children of Israel endure his presence?

General Sheridan at Winchester: Transforming his beaten and retreating troops into a conquering army.

Marius, the Roman Consul: Was imprisoned and condemned to death. A slave was sent to execute him. When the slave entered the dungeon Marius, defenseless and in chains, by the force of his great personality so cowed the slave that he crawled from the dungeon.

The following account is given by Parley P. Pratt in his autobiography, concerning the imprisonment of himself and Joseph Smith in the old jail at Richmond, Missouri. The guards were so obnoxious that it became unbearable. We quote from the biography as follows: (page 229)

"I had listened till I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice, that I could scarcely refrain from rising upon my feet and rebuking the guard; but had said nothing to Joseph or anyone else, although I lay next him and knew he was awake. On a sudden he arose to his feet and spoke in a voice of thunder, or as a roaring lion, uttering, as near as I could recollect, the following words:

"SILENCE, YE FIENDS OF THE INFERNAL PIT! IN THE NAME OF JESUS CHRIST I REBUKE YOU, AND COMMAND YOU TO BE STILL; I WILL NOT LIVE ANOTHER MINUTE AND HEAR SUCH LANGUAGE. CEASE SUCH TALK, OR YOU OR I DIE THIS INSTANT."

"He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon; calm, unruffled, and dignified as an angel, he looked upon the quailing guard, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guard.

"I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the courts of England; I have witnessed a congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri."

The following questions and problems may assist the teacher in developing the lesson:

1. Discuss the statement: "Did not our hearts burn within us?"
2. Point out some of the advantages that come from mingling with people of great influence.
3. Show that this is one of the basic needs of the world.
4. What do you think of this as a form of service?
5. Show that the form of service which results in inspiring others operates two ways.
6. Consider the statement: "The most serviceable gift which one can give to the world is a victorious personality."
7. Name some people whose presence makes you stronger and better.
8. What kind of a life must one live in order to render the most effective service?
9. Show that a settled faith in the living God helps one to better render this service?
10. What usually inspires one to help others? Can this be cultivated? If so, how?
11. Show that there is poverty other than material poverty.
12. What is the help for those who are beaten:
  - a. By the hugeness of the physical universe?
  - b. by trouble?
  - c. by sin?
  - d. by hopelessness?
13. Show that only people who are strong themselves are able to help those who suffer from beaten spirits.
14. Read the last paragraph in this lesson and discuss it.
15. Show that Jesus of Nazareth rendered this service most effectively.
16. Are you giving help and encouragement to those in need of it? How do you do it?

# MISSIONARY TRAINING

For Elders and Other Young Men and Women  
of 19 and 20 Years of Age.



General Board Committee:

Robert L. Judd, Chairman;  
James L. Barker, Vice-Chairman;  
Carl F. Eyring

## CONCERT RECITATION FOR AUGUST

(Pearl of Great Price—Moses,  
Chapter 1, Verse 39)

"For behold, this is my work  
and my glory, to bring to pass  
the immortality and eternal  
life of man."

## LESSONS FOR AUGUST

FIRST AND SECOND SUNDAYS, AUGUST  
4 AND 11, 1935

LESSONS 25 AND 26. THE FATHER AND  
THE SON.

Text: Sunday School Lessons (Quarterly), Nos. 25 and 26.

References: Talmage, *Articles of Faith*, ch. 2; Roberts, *Mormon Doctrine of Deity*; any history of Christian dogma; Mosheim's *Ecclesiastical History* or any other history of the early church; Roberts' *The Seventy's Course in Theology*; any history of Greek thought.

### Suggested Outline:

- I. The Personality of God
  - a. In the Old Testament;
  - b. In the New Testament;
  - c. In modern scripture.
- II. How the Idea of God was influenced by Greek thought. The Councils.
  - a. Lack of inspiration.
  - b. Atmosphere of constraint.
- III. The Personality of Jesus.
  - a. As evidenced
    1. By His life on earth;

2. After His resurrection.

b. As revealed in our day.

IV. Importance of true conception of God.

a. The Lord has forbidden idolatry.

b. Influence on our lives.

V. How we may know God.

a. By the Spirit of revelation.

b. Testimony of the prophets, ancient and modern.

c. Direct testimony of the Spirit.

d. By His works.

e. By understanding His purposes and "collaborating with Him."

Enrichment Material: "We discover in the world an immense amount of beauty which human beings did not create. . . . Equally significant is the fact that in the long run truth and right win an inevitable victory over falsehood and wrong. . . . After a lifetime spent in the study of history James Anthony Froude made this arresting statement: 'The lesson of history is that this world is built on moral foundations. In the long run, it is well with the good, and ill with the wicked. This is the only teaching which history repeats with any distinctness. . . . But the most revealing fact is still to be mentioned. In every normal life we find an immense amount of love, love so deep that it readily becomes self-forgetful and even self-sacrificial. . . . Could we have a world containing so much love and loyalty,

so much tenderness and devotion, if there were not at the heart of things a God who Himself knows and shares these feelings . . . We believe that a Being who would fill the world with inherent beauty, who would make truth and right mightier than their opposites, and who would make love the strongest emotion in human hearts, must Himself be loving rather than cruel, friendly toward us rather than indifferent to us.

"Can we not read back from the essential quality of the thing created to the essential quality of the Creator?" (*What Can We Believe?*, by James Gordon Gilkey.)

The following quotation from an eminent theologian, cited by Randall, *Irrepressible Conflict in Religion*, is representative of the traditional erroneous Christian thought:

God is a being of an essential different nature from man, between whom and Him there is no kinship.

The following is representative of a change that has come over the world since the restoration of the Gospel:

What of it, if God is a personality? And what of it also, if He is not?

Upon the answer to this question there depend in no small measure the validity and permanence of all that we have come to mean by religion. If God is not a person, if the divine spirit in whom we live and move and have our being is not personal as we are personal, if the fundamental reality which is in all and through all and over all cannot be addressed by the personal pronoun and cannot be accurately described as a Father and Friend, then why should we build our churches, or speak our prayers, or join in our public services of worship? . . . The thought of God as a personality is a necessary condition of everything that is contained within the field of religious experience. If this thought can be justified, then every idea and practice of religion can be justified against the most violent assaults of its enemies; but if this thought cannot be justified, then the whole fabric of religion must tumble like a house of cards. Professor Hocking, of Harvard University, sums it all up in a single sentence in his recent book on *The Meaning of God in Human Experience*, when he says, "The alternative to the thought of God as person is the thought of Him as substance, as energy, and chiefly as law." Just stop and consider for a moment what it would mean for us to try to obey the will of substance, or love energy, or worship law, and you will have some idea at least of how near this question of the personality of God really comes to the heart of religion.—John Haynes Holmes, *Religion for Today*.

Its (the modern age) demand is not for a God who once was, but for a God who now is."—Randall, *Irrepressible Conflict in Religion*.

### THIRD SUNDAY, AUGUST 18, 1935

#### LESSON 27. THE RELATIONSHIP OF MAN TO GOD.

Text: Sunday School Lessons (Quarterly), No. 27.

References: Bible References; *Doctrine and Covenants* 93; *Book of Abraham* 3; *Book of Moses* 1; *Compendium*, p. 288; *II Nephi* 2; B. H. Roberts, *The Seventy's Course in Theology, The Purpose of God in Relation to Man*.

Objective: We are children of our Heavenly Father, and Jesus is our elder brother.

#### Organization of Material:

1. Intelligence eternal, not created.
2. Relation of God to other intelligences.
3. Coexistence of Jesus with God.
4. Coexistence of the intelligence of man.
5. The Purpose of the creation of the world and of man's sojourn here.
6. The Plan—and the "captain."
7. Antiquity of the Gospel.
8. God's purpose in all things has been our advancement, our uplift and our blessing.

Enrichment Material: The writers immediately following the writers of the New Testament, known as the Church Fathers, are agreed as to the antiquity of the gospel and the preexistence of Jesus:

Nothing is more remarkable than the insistence with which Saint Justin, Theophilus of Antioch, Saint Irenaeus, Tertullian, Clement of Alexandria, and Origen, repeat that it was the Word (Jesus) who was revealed to man in the divine appearances of the Old Testament. They make use of this argument in order to show to the Jews that Jesus Christ is no other than 'the Angel of Israel' who appeared so often to their fathers; they employ it to convince the pagans that Christianity is not a new religion, but goes back to the birth of humanity. . . . Mourret (a noted Catholic authority on Church history), *Histoire Generale de l'Eglise*.

Tertullian and Marcion state that the world was organized out of preexisting element.

Origen, one of the Church Fathers, states that—

The eternal creation had for its object beings, equal in faculties and gifts. All were not equally faithful to God, and that is the origin of all the differences that exist between them. Some became the angels, others human souls, and others evil spirits.

Origen was born at Alexandria in the year 145.

The question is sometimes asked, "Can God be the loving Father and permit suffering and crime?"

God does everything possible to help us to avoid mistakes and consequent suffering. However the gospel plan provides for our development as intelligences possessed of free will, and does not provide for our development as controlled machines. If we will to act wrong, we and others at times will suffer in consequence. Any intervention on the part of our Heavenly Father must be according to the law of the gospel. Were it not so, it would be impossible to develop as the children of the Father.

At the time the gospel was restored by the Prophet, the Father was commonly conceived of as the all-powerful sovereign of heaven and earth to the exclusion of the conception of Him as the kind and loving Heavenly Father who gave His only begotten Son for the salvation of His children.

Jesus, noting the love of Galilean parents for their children, said, "If ye, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven!" (Matthew 7:11)

"God's aim . . . is to develop human personality. In particular it is to create within men and women the priceless quality of intelligence, skill, and kindness. With this end in view, our world was deliberately planned and slowly brought into being. What type of a world did it have to be if, unaided by miraculous interferences from outside, it would tend to develop these traits? It had to be a world with rigid and unwavering laws, a world in which human beings had a measure of control over their own actions, and a world in which people would be forced to live and work with each other. Only a world of this type could make human beings grow in intelligence, skill, and kindness. But such a world was inevitably crammed with risk. Its rigid laws were sure to bring suffering when coincidents turned them in the wrong rather than the right direction. Its free-will meant that men might use their powers for cruel rather than kindly

ends. Its social contact meant that suffering could spread quite as readily as joy. Such tragic elements should be eliminated from life. But how could they be eliminated if life is to be an adequate training school for character?" (*What Can We Believe?* by James Gordon Gilkey.)

#### FOURTH SUNDAY, AUGUST 25, 1935

##### LESSON 28. REVELATION.

Text: Sunday School Lessons (Quarterly), No. 28.

*Objective: "Upon this rock [of revelation] will I build my church."*

References: Talmage, *Articles of Faith*, ch. 16; *Doctrine and Covenants* 11, 24, 25; 42; 61; 75:4; 102:23; 128:9; 59:4.

What is revelation?

1. God revealing Himself or truth to man; (1) in any degree; (2) in any manner.

2. Direct revelation or the giving of a special message to all mankind—given to but one man at a time—otherwise there would be disorder.

3. Testimony of the Spirit—Gift of the Holy Ghost—given to "all who obey."

Enrichment Material: "He (President J. Reuben Clark, Jr.) called to the attention of the young people that the method of science holds a challenge in that it points the way toward arriving at spiritual truth."

"A chemist, he said, is never satisfied with one experiment, even though the result may be positive the first time, and certainly not if the first result is negative. In the same way, the spiritual experiment must be carried out, but it must be performed with a pure heart, clean mind and body, and a desire to know the truth."—Conference address, delivered Sunday, April 8, as reported in Salt Lake Tribune, April 9, 1934.

Religion and science may both be tested scientifically. Both are based on experience. In both progress is usually first made by one man, who gives an account (testifies) of his work. Others check this testimony. Branly performs his experiment in wireless in which a condenser under the influence of wireless energy becomes a conductor. Others follow his instructions and reperform the experiment. If the expected result is not at first obtained, they check over their technique, apparatus, etc., to see if they have been accurate in conforming to instructions, and then begin over again. After one or more trials, they conclude that Branly has made the discovery and

(Continued on page 289)



# Gospel Messages

## THE APPLICATION OF RELIGION TO LIFE

Course C—For Priests and Young Men and Women of 17 and 18 years of age

General Board Committee:

Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman, and Lynn S. Richards

### UNIT III

FIRST SUNDAY, AUGUST 4, 1935

#### LESSON 24. RELIGION AND RACE RELATIONS.

How many of your class have traveled into foreign countries and come in contact with people of different races from the white? What basis is there for race prejudice? Is this prejudice justified by the facts in the case? How can it be overcome? Is it desirable that it be overcome? Such questions as these may help to bring the subject of this lesson home to your class.

After having read the lesson yourself formulate your objective. What is that objective? How would this do—All peoples are the children of God and are therefore subjects of salvation? This brings into play two ideas: (1) The essential unity of the human family and (2) the power of religion to remove the barriers between peoples.

Here is an outline of the lesson as presented in the Quarterly:

- I. The fact of racial prejudice—the different kinds of peoples on the earth, the things that separate them from one another, with specific instances of laws that accentuate these differences;
- II. The fact of religion as a means of breaking down the walls that separate races—the statements of Peter, Paul, John the Baptist, and Joseph Smith;
- III. The fact of human brotherhood—the meaning of this truth in our lives, if we would but take it seriously and apply it; how it is to be applied.

Here is a good place to ask for the knowledge of any members of your class on this race question. If they have come in contact with any other races than their own, they may have some light to throw on the subject; or if they have given the subject some study in school, they may be able to add some contribution to the discussion. Joseph Smith said this once about the Negro:

‘Petition, also, ye goodly inhabitants of the slave States, your legislature to abolish slavery by the year 1850, or now, and save the abolitionist from reproach and ruin, infamy and shame. Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of Congress. Break off the shackles from the poor black man, and hire him to labor like other human beings; for ‘an hour of virtuous liberty on earth is worth a whole eternity of bondage.’

This was said in 1844, in a statement of his policies in the event he were elected to the presidency of the United States. It shows a freedom from the prejudice that prevailed regarding the Negro then. Another is even more to the point:

Elder Hyde inquired the situation of the Negro. I replied, They came into the world slaves, mentally and physically. Change their situation with the whites, and they would be like them. They have souls, and are subjects of salvation.

Go into Cincinnati or any city and find an educated Negro, who rides in his carriage, and you will see a man who has risen by the powers of his own mind to his exalted state of respectability. The slaves in Washington are more refined than many in high places, and the black boys will take the shine off many of those they brush and wait on.

Elder Hyde remarked, “Put them on the level, and they will rise above me.” I replied, If I raised you to be my equal and then attempted to oppress you, would you not be indignant and try to rise above me?

There is no prejudice here against the Negro, but a recognition of the circumstances in the case.

References: The Quarterly; *History of the Church*, Vol. V., page 205, and Vol. IV, page 217; and some good work on sociology.

SECOND SUNDAY, AUGUST 11, 1935

#### LESSON 25, RELIGION AND INTERNATIONAL GOOD WILL.

How many of you are of foreign birth?

How many of you come of parents or grandparents who are of foreign birth? How many different nationalities are represented in this class?

It is probable that these questions, put to your pupils, will bring a surprise. At any rate, they will help you to make the necessary contact between what is within the experience of the members of your class and the matter to be presented in this lesson.

Your objective, of course, is to show that good will ought to prevail between the peoples of the earth, regardless of the nation to which they may belong. This aim will prepare your class for the two lessons that are to follow—which are on war and religion.

An outline of the thought presented in this lesson Quarterly may help you to clear the minds of your class:

- I. The complications that interfere with good will among the nations; such, for instance, as trade relations, national solidarity.
- II. The application of Christian thought in the situation—which teaches that all the world is of one blood and therefore brothers, as we learned in the last lesson.
- III. The ways in which this religion may be applied to the situation.

Use should be made of the idea presented in the previous lesson, in the quotations made from Peter, Paul, John the Baptist, and Joseph Smith. It is a fact that the gospel does not make any distinction between different peoples. Why should not this thought help in bringing better relations among the nations? If individuals are imbued with this notion, it will not be long till nations also will act from the same motive.

The late prime minister of England was once told something about "Christian nations." His reply was: "Christian nations! There is no such thing as a Christian nation. There are Christian gentlemen, but no Christian nation!" This is a recognition, which he does not seem to have approved, of the different morality of a man and of a nation. Should the morality be different?

What elements are there in Mormonism which make for a better feeling among the nations? To what extent does travel, or the radio, or the motion picture make for international good will? Is there the same feeling between the

Latter-day Saint and the inhabitants of other nations, wherever they may be, that prevails among members of other religious denominations? How do you explain this?

References: The Quarterly, for August 11; *Joseph Smith: An American Prophet* (Evans), section 53, page 248, under the title "The United States of the World."

### THIRD SUNDAY, AUGUST 18, 1935

#### LESSON 26. RELIGION AND WAR.

Connection should be made here between the last two lessons and this one. Lesson 24, as you will remember, told us that the race is essentially one, so far as God is concerned; in lesson 25 we learned that the barriers between the members of the different races may be removed by application of the gospel; and now we are to study the things that make for war and its removal. It should be added that the teacher should, before presenting this lesson, read what is said in the next lesson, so as to be able to keep the two separate and distinct; otherwise he may run out of material when it comes to teaching the lesson to come.

The objective in both this and the next lesson is the same: To create a feeling of the horror of war and to bring a feeling that will result in a better treatment of the people who live in other nations from our own.

The lesson proceeds along the following lines:

- I. Ways of settling differences between nations—(1) fighting, as in the old days, (2) other ways, as we are now trying to apply.
- II. The tools of war these days—what would be the probable result of another world war?
- III. Way we condemn war—(1) Because of modern conditions of life, (2) because of social values, (3) because of aesthetic values, (4) because of moral values.

Many quotations might be given against war. Thoughtful men in all nations, ancient and modern, have spoken on the subject, and all against it. But the best sources of reasons against this horror are to be found in the inspired

writers—not so much against war as for peace. The best approach to this subject is, therefore, to emphasize the value of good will, rather than the evils of war. One would not like to turn a gun against one's brother, because of the long affection that exists for him. It is so in the matter of nations. The better we know one another, the harder it will be for us to fight them.

Perhaps no man in history placed so high a value on the human personality as our own Prophet. Not only is man—every man—a child of God, but he had an existence before he came to Earth and will always exist. Moreover, all men "are subjects of salvation." Then, too, mortality is the place and condition under which we learn and do certain things that are essential for our salvation. What a terrible thing it is, therefore, for any one to cut short another's opportunities here!

References: The Quarterly, for August 18; *Joseph Smith: An American Prophet* (Evans), section 49, page 225, which discusses the Prophet's idea of human values; *Doctrine and Covenants* 18:10-16.

#### FOURTH SUNDAY, AUGUST 25, 1935

#### LESSON 27. RELIGION AND WAR. (Continued)

You will find it helpful here, too, to make the same approach to the subject that you did last time. Only, here you should lay greater stress on the positive side of the matter. The objective is the same as for the previous lesson—to show that, through the gospel, we may ultimately remove all obstacles of war.

Here are the topics treated:

1. The fact of war shows an immaturity of mind in all who engage in it;
2. The gospel provides a means by which we may attain the maturity of mind necessary to overcoming the fact of war;
3. Part of this comes through the idea taught by Christ that we should overcome evil with good;
4. War comes chiefly through a wrong conception of the gospel of Christ (for it is not true that religion has produced war);
5. When war comes between "Christian nations" it is because they are not really Christian, but hypocrites.

A question may arise here: What is the use of studying about war and the ways of overcoming the desire for it? The answer is simple. Most nations today are more or less democratic. That is, the will of the people is supposed to control the policy of the nations. If that is true, then it is worth while to educate the individual in this matter of war and peace. For every nation is made up of individuals, and the sum of the opinions held by the individuals is the guide of the leaders. There could be no war if every individual in any particular nation were opposed to it. Hence, it is the duty of every individual to educate himself to the point where he will form a decided opinion in the nation against war.

References: The Quarterly for August 25; Bowers, *Religion and the Good Life*, referred to in the text.

#### CONCERT RECITATION FOR AUGUST

(Romans, Chapter 8, Verse 16)

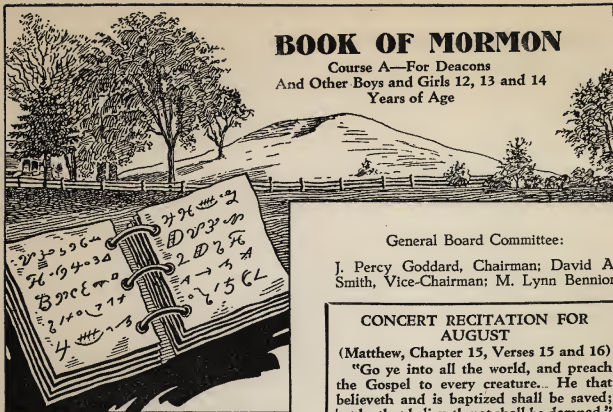
"The Spirit itself beareth witness with our spirit, that we are the children of God."

## Jews in Palestine

(From National Conference of Jews and Christian News Service)

QUESTION: Please give information regarding the progress of the Jews in Palestine. Are many Jews returning there?

ANSWER: In 1933 Jewish immigration into Palestine was 40,000; in 1934 it was 60,000 of whom about 20,000 were German refugees. The present average is about 5,000 a month. The Jews come from every clime and country in the world. Over 100 Jewish settlements have already been built up. The all-Jewish city of Tel-Aviv already has close to 120,000 population and the majority of the population in Jerusalem is Jewish now. Haifa is rapidly being built up as the industrial center of Palestine. Hundreds of new industries have been started in the country. Palestine is also becoming an important contender in the citrus fruit industry.



# BOOK OF MORMON

Course A—For Deacons  
And Other Boys and Girls 12, 13 and 14  
Years of Age

General Board Committee:

J. Percy Goddard, Chairman; David A.  
Smith, Vice-Chairman; M. Lynn Bennion

## CONCERT RECITATION FOR AUGUST

(Matthew, Chapter 13, Verses 15 and 16)

"Go ye into all the world, and preach  
the Gospel to every creature... He that  
believeth and is baptized shall be saved;  
but he that believeth not shall be damned."

FIRST SUNDAY, AUGUST 4, 1935

### LESSON 24. HOW THE CHURCH GETS FUNDS

Here is another opportunity to get a good point of contact. The pupils already know that it is necessary for the small clubs, societies, or organizations of which they may be members to have money for expenses. Large organizations like the Church also need funds with which to pay its expenses. But the Church has a wider use for money than other organizations, and these must be drawn out and emphasized.

Since your purpose in this lesson, as in every other, is practical, namely, to induce better conduct on the part of the class members, you will need to make clear to their minds the value to them of their beginning early to pay a tithing on all they earn.

The lesson is developed this way: (1) a question, the purpose of which is to make your pupils think in terms of their own lives; (2) the point of contact, beginning with what they already know about their own organizations and then going to the larger organization, the Church; (3) necessity for the Church to have funds, with which to operate, together with the things the Church is required to do nowadays; (4) tithing

among the Nephites, as a method of leading up to something higher in the United Order, which they established after the visitation of Christ among them; and (5) tithing among the Latter-day Saints. Perhaps the main thing to be done here is to make clear the idea of tithing now, so that the class may have a desire to pay tithing themselves.

A practical and effective way of teaching tithing today would be to start with the things your pupils enjoy through the payment of tithing by members of the Church.

Today, for instance, in nearly every part of the world men, women, and children meet to worship God. They all meet in a chapel, or meeting house, owned by the Church. These are made possible through the payment of tithing on the part of those who belong to the Church. Suppose these people did not pay tithing? There could be no houses of worship.

Again: There are nearly one hundred seminaries in the Church. These are in connection with the numerous high schools in various parts of the intermountain country, though not part of the state educational scheme. These seminaries must have buildings in which to meet, and they require trained teachers to conduct the classes—all of which costs money. Then there is the Univer-



sity at Provo. These are made possible because the members of the Church pay tithing. If there were no tithes, thousands of young men and women would be denied an education in the religion to which they have given their allegiance.

Once more: Marriages and other sacred rites must be performed, in accordance with the beliefs of those who belong to the Church. These, for the most part, must be done in the temples. In addition, tens of thousands of our dead have work done for them in temples. But temples cost money—sometimes a great deal. How many temples are there now in use among the Latter-day Saints? Suppose there were no tithing?

Such practical benefits as these the class will readily understand. If every one in the Church who earns anything were to pay a full tithing, these benefits might be extended to a point where untold good might be accomplished.

References: (1) *The Quarterly*, lesson 24; (2) *Book of Mormon*: Third Nephi, chapter 24; Third Nephi 26:19; Fourth Nephi 1:3.

SECOND SUNDAY, AUGUST 11, 1935

#### LESSON 25. HOW TO TELL THE TRUE CHURCH

May we call your attention again to the fact that it is class activity, not teacher activity, that marks the good teacher? But class activity of the right sort implies that the teacher has been active in preparing his (or her) lesson at least one week (better two weeks) before he presents it to the class.

The objective suggested here is to induce in your pupils such a faith in God, in Christ, and in the Priesthood as will call down spiritual blessings upon them. This objective may be reached through the consideration of the following topics: (1) An incident that touches the lives of the class, or at least some of them; (2) the fact that in the Church of Christ always there are certain signs by which true faith may be detected; (3) what some of these signs are; (4) the true nature of a miracle; and (5) some miracles mentioned in the *Book of Mormon*.

Don't try to get your pupils into the mood to want to see a miracle performed. That is not the purpose of a

miracle, as will be made clear in the next lesson. Show them, rather, that they must have faith in the spiritual forces of the world to the end that, whenever it is necessary, they may enjoy the blessings that are sometimes called miracles. For miracles are for believers, not unbelievers.

There are many instances of one law overcoming another; or, better, of one law being made use of to overcome the effects of another. Ordinarily water will not run uphill. It will run downhill or on the level. That is according to a natural law. But force, another law, may be employed to make it go higher than its source—as when an engine is used to force it upward through a pipeline. Similarly the law of gravitation operates to draw any particular object to the ground, when we throw it into the air. But, by means of the hand, we may cancel the effect of this law, when we hold the object in the air—a ball, say. The microscope and the telescope enable us to suspend the rule by which we are unable to see objects beyond a given distance, or an object—a microbe, for instance—that is too small for the naked eye.

It must be thus, to some extent, with spiritual and material laws. Some laws in the spiritual realm may be used to suspend the operation of some laws in the world of coarse matter—if we only knew how to use them. But, through faith, which is a principle of power, we are able to do things in the field of both the spiritual and the material which we could not do otherwise, even though we do not know the process involved. This is not to be taken as an explanation of the miraculous element in religion, but merely as something to make that element less difficult to the understanding.

This and the lesson for next Sunday should be taught in the full knowledge that there is a decided tendency today to discredit the miraculous in every form. This unbelief is the result partly of a misconception of the principle on which miracles have been performed.

For the next lesson, it would be a good thing to read it now, so that you will be in a better position to tell the class what to do with that lesson. (1) Assign the various incidents to members of the class; (2) assign other incidents from

our own history, which will duplicate those discussed in connection with the *Book of Mormon*.

References: The Quarterly, lesson 25; Mark 16:14-18; Alma 9:19-21; III Nephi 26:14; *Key to Theology*, by Parley P. Pratt, the chapter on Miracles.

### THIRD SUNDAY, AUGUST 18, 1935

#### LESSON 26. SIGNS THAT FOLLOW BELIEVERS.

This lesson should not be hard to present, if you made some definite assignments last time, as was suggested here. That is, you were asked to assign certain definite miracles to the members of your class, with a view to having them tell about them today.

Try to impress your class with the idea that they are not to seek miracles, but rather to put themselves in an attitude of faith in them, so that, if the Lord sees fit to make them witness to one, it may be received as a blessing from him. Also that they should not be inclined, when they have such a manifestation from heaven, to make too much of them to others. The development of this lesson is simple. There is (1) a statement as to the relation between this and the preceding lesson; (2) the purpose of miracles, with an injunction not to boast about any we may receive; (3) the miracle of hearing the voice of Christ by all the people of the Nephite lands; (4) the miracle of the protection of the prisoners, Nephi and Lehi, with fire; and (5) the miracle of prophecy by which the First Nephi was enabled to see the circumstances attending the first appearance of Christ among the Jews in Jerusalem. These topics may be given in any order the teacher may think best.

If time permits, it might not be amiss to call attention to some of the gifts of the Spirit, as enumerated in the *Doctrine and Covenants*. This is a highly instructive list, with suggestive comments:

For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. To one is given one, and to some is given another, that all may be profited thereby.

To some is given by the Holy Ghost to

know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. To others is given to believe on their words, that they also might have eternal life if they continue faithful.

And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men.

Again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the Spirit may be given to every man to profit withal.

Again, verily I say unto you, to some is given by the Spirit of God, the word of wisdom. To another is given the word of knowledge, that all may be taught to be wise and to have knowledge. To some it is given to have faith to be healed; to others it is given to have faith to heal. To some is given the working of miracles; to others, to prophesy; to others, the discernment of spirits; to others, to speak with tongues; to another, the interpretation of tongues.

All these gifts come from God, for the benefit of the children of God. (46:11-26.)

The main idea here is to discourage the notion that a miracle can come at will; that all miracles come from God as a gift; that not all have the same power given to them; that gifts of the Spirit are distributed; and that such qualities as wisdom, knowledge, and discernment are gifts and equally miraculous. The point is to keep ourselves in such close relation with the Spirit that we may have the gift from God to which we are entitled, according to our nature, disposition, and faithfulness.

Now is the time to get your class ready for the next lesson, which is on the necessity of combining faith and works in religion, as in other things. It is a very important subject. Can you think of a question that will arouse their curiosity? Try the one at the head of the lesson in the Quarterly. If that does not suit you, think up another. You will find that your recitation will take on new life, as compared with the way many recitations in religion are conducted. Make your assignments now, instead of waiting till you get to the class.

References: The Quarterly, lesson 26; the following passages from the *Book of Mormon*: III Nephi, chapter 8; Helaman, chapter 5; and I Nephi, chapter 11.

FOURTH SUNDAY, AUGUST 25, 1935

# LESSON 27. THE LORD WILL NOT DO IT ALL.

This lesson and that for next Sunday are on the same subject in general—the necessity of good works in religion. It will be well, therefore, for the teacher to learn the boundaries of each lesson before he undertakes to teach either of them. Today, then, we are to study what it is that constitutes good works from God's point of view; next Sunday, what it is that makes us want to do good works. Suppose, now, you read both lessons, so as to get your bearings. You will then be able to keep the ideas of the one separate and distinct from those of the other.

Maybe an outline of this lesson will help you to get a general idea of the plan. Here it is—

1. The question with which the lesson begins. This starts thought in the direction of the objective;
2. A reference to Ibsen's play, which is the *Wild Duck*, with a quotation from James;
3. The natural tendency on the part of most people to talk rather than to act;
4. What the *Book of Mormon* says about "works of iniquity" and what these are;
5. Teachings of the Nephite Record with respect to good works, with particular reference to the life of Nephi the First.
6. Thought questions at the end of the lesson.

You are now before your class. Just what are you going to do? Remember that they are to be active—at least, more active than you, during the period, and that they are to be active within the boundaries of the lesson. With this idea in mind, your recitation should proceed along the following lines:

1. A question, to awaken interest in the lesson. Such a question is suggested at the head of the lesson in the quarterly. This may not suit your particular needs;

if not, get one that does. Your question, whatever it is, should serve to connect what you are to give the class with what is within the range of their experience. That is, it ought to prove an approach to the lesson.

2. If your pupils have read the Quarterly, it may be that you wish to develop the lesson by the question method. In this case, you will need to follow the development suggested by the outline just given. If your pupils, however, have not read the lesson, then you will be put to your other resources; you must perforce resort to a development of the lesson along other lines—lines that may be suggested by what you conceive to be their experience in the situation.

3. Your objective, of course, is to get across to your pupils some clear ideas as to what God wishes of them in the way of good works, with a view to inducing them actually to do good, rather than merely to want to merely. It will be necessary for you, therefore, to keep the subject down to its modern aspects. It is not enough to have your pupils understand what God required of the ancients; the idea is to have them do something themselves.

In order, therefore, to induce them to practice religion on their own part, the situation must be analyzed with them. For instance, what are some of the main "works of iniquity" to be found in modern life, the life of today? That is to say, precisely what are the temptations to be met with by the young people nowadays? And then, in what ways may the youth of today put forth their efforts by way of good works? These should be pointed out in some detail. Keep the subject to a practical level so far as your own neighborhood is concerned.

References: (1) The Quarterly, lesson 27; (2) *Life of Wilford Woodruff*, page 484; (3) the citations in the text of the Quarterly.

"Ye must not perform anything unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul."— (2 Nephi 32:9.)



# New Testament

Course B—For Ordained Teachers  
And Other Boys and Girls 15 and 16  
Years of Age

General Board Committee:

T. Albert Hooper, Chairman;  
Frank L. Ostler

## CONCERT RECITATION FOR AUGUST, 1935

"And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me." (Mark 9:36-37)

## LESSONS FOR AUGUST

SUGGESTIONS FOR TWO AND ONE-HALF  
MINUTE TALKS FOR AUGUST, 1935

I. To inherit the Kingdom of God one must have the faith and confidence of a child. Based on the lesson, "Jesus' Love for Little Children."

The one assigned this topic should read carefully the Lesson Leaflet on this topic.

The disciples did not want the children to molest Jesus.

Jesus told the disciples not to interfere with them.

He said of the children, "For of such is the Kingdom of God."

He meant that those who will belong and do belong to the Kingdom of God have faith; they are not full of the teachings of men and the more readily accept the teachings of God.

God recognized this when He chose young men to do His great works on the earth.

Joseph Smith was a boy when he was called. He had faith and listened to the Lord.

God wants us to think and reason and study. He also wants us to be childlike in our faith and in our willingness to be taught.

To please our Heavenly Father we must learn to save, rather than to be saved.

II. The Love of Wealth and Power.

a. Some love wealth.

1. For its power.

2. For its effect upon others.

3. To gratify their pride.

4. To obtain services of others.

b. Jesus taught that it is better to do righteousness.

1. Wealth is not to be despised.

2. Service is better.

c. Jesus Taught Apostles.

1. Those who would be great must serve others.
2. Our place in Heaven will be determined by our service here.
- d. Our service can be done in many ways.
  1. Help in home.
  2. Do our part in Sunday School.
    - (a) As teachers.
    - (b) As pupils.
    - (c) Lesser Priesthood in Sacrament Service.
    - (d) Older boys and girls on missions.

Let the one who gives this talk relate any methods of service that can be done by young people of the Church.

FIRST SUNDAY, AUGUST 4, 1935

LESSON 24. JESUS SHOWS HIS LOVE FOR  
LITTLE CHILDREN AND BLESSES THEM

Texts: Mark 10:13-16; Weed's *Life of Christ for the Young*, chapter 52; Third Nephi 17:21-25; Sunday School Lessons (quarterly), No. 24.

*Objective: To teach that mothers and children are loved of God, and that the faith of a child is necessary for those who would enter the Kingdom of God.*

Supplementary Materials: *Matthew* 19:13-15; *Luke* 18:15-17; *Moroni* 8:4-23; *Gore: Commentary*, page 87 in New Testament Section; *Rae: How to Teach the New Testament*, pages 147-150; *Farrar: Life of Christ*, chapter 46;



Papini: *Life of Christ*, pages 216-218;  
Talmage: *Jesus the Christ*, pages 475-6;  
Doc. and Cov. 20:70; Talmage: *Articles of Faith*, page 126.

**Suggested Outline:**

- I. Jesus questioned by Pharisees.  
He teaches them the sanctity of the family.
- II. Mothers bring children to be blessed.  
Rebukes by apostles.
- III. Jesus rebukes apostles.  
Directs that children be brought to him.
- IV. Jesus blesses children.  
Teaches "of such is the kingdom of God."
- V. Jesus blesses Nephite children.

Dr. Talmage in his notes to Chapter 27 in *Jesus the Christ* says:

When Christ, a resurrected Being, appeared among the Nephites on the western continent, he took the children, one by one, and blessed them; and the assembled multitude saw the little ones encircled as with fire, while angels ministered unto them. (3 Nephi 17:11-25) Through modern revelation the Lord has directed that all children born in the Church be brought for blessing to those who are authorized to administer this ordinance of the Holy Priesthood. The commandment is as follows: "Every member of the Church of Christ, having children, is to bring them unto the Elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in His name. (Doc and Cov. 20:70) Accordingly, it is now the custom in the Church to bring the little ones to the Fast-day service in the several wards, at which they are received one by one into the arms of the Elders, and blessed, name being given them at the same time. The father of the child, if he be an elder, is expected to participate in the ordinance."

The blessing of children is in no sense analogous to, far less is it a substitution for, the ordinance of baptism, which is to be administered only to those who have come to years of understanding and who are capable of repentance. As the Christ blessing little children, and rebuking those who would forbid the little ones coming unto Him, (Matthew 19:13; Mark 10:13; Luke 18:15) as an evidence in favor of infant baptism; but, as has been tersely said: 'From the action of Christ's blessing infants, to infer they are to be baptized, proves nothing so much as that there is a want of better argument; for the conclusion would with more probability be derived thus: Christ blessed infants, and so dismissed them, but baptized them not; therefore infants are not to be baptized!'

The fact that mothers desired Jesus

to bless their children shows that they believed in him and considered him a holy man, indeed, the Messiah who had the power to bless.

Ask pupils to tell what features are included in the blessing of babies in our church. Have pupils learn and sing in class Song number 80 ("Forbid Them Not") in the Sunday School Songbook.

**SECOND SUNDAY, AUGUST 11, 1935**

**LESSON 25. JESUS EATS THE PASSOVER WITH HIS APOSTLES AND INSTITUTES THE SACRAMENT OF THE LORD'S SUPPER.**

Texts: Mark 14:12-26; Sunday School Lessons (quarterly), No. 25; Weed: *A Life of Christ for the Young*, chapter 60.

**Objective:** To teach that we should go to the house of the Lord often that we might keep in remembrance this sacrifice of the Savior by partaking of the Sacrament of the Lord's Supper, and renew our determination to serve God.

Supplementary Material: Matt: 26: 17-30; Luke 22:7-30; John 13:1-30; Third Nephi 18:26-13; *Jesus the Christ*, pages 591-614 and notes 1, 2, 3 of chapter 33; Papini, *Life of Christ*, pages 288-302; Battenhouse *The Bible Unlocked*, pages 367-370; Farrar, *Life of Christ*, chapter 55; Rae, *How to Teach the New Testament*, chapter 35; Kent, *Life and Teachings of Jesus*, pages 274-277; Dummelow, *Comments on Matt. 26:17-30*; Gore, same as in Dummelow; Tarbell's *Teachers Guide for 1919*, pages 262-270; Exodus, chapter 12; Tanner, *New Testament Studies*, chapter 69; Hurlburt, *Story of the Bible*, chapter 33.

**Suggested Outline:**

- I. Jews celebrate Passover Feast.
- II. Apostles ask Jesus where they shall eat their feast.
  - a. Jesus tells two apostles how to find place.
  - b. They prepare the feast.
- III. Jesus and the apostles eat together.  
Jesus teaches concerning his death.
- IV. Jesus breaks and blesses bread and blesses wine.
  - a. Admonishes apostles to partake often in remembrance of him.
  - b. Says it is a new covenant.
  - c. To be partaken in remembrance of Jesus.

The alert teacher will not lack for

material for this lesson. Any one of the references above given will give many fine illustrations and facts that will enrich the lesson. Use a picture of the "Lord's Supper" to illustrate this lesson.

Call the attention of the class to the institution of the "Sacrament of the Lord's Supper" among the Nephites, and also among the Latter-day Saints.

Tarbell helps with the following: "This day shall be unto you for a memorial; and ye shall keep it a feast to Jehovah," we read. All these things happened on the last night in Egypt, and then the Israelites made their escape, and crossed the Red Sea and went on to Sinai and finally into the Promised Land.

Now centuries afterwards, the last night of Jesus' life on earth came and he kept that Passover feast with his disciples at Jerusalem. And on that night he gave his followers a new feast to take the place of the old one, a feast which we, his followers, keep still, because he said, "This do in remembrance of me." We call this feast the Lord's Supper.

We take from *The Bible Unlocked* by Battenhouse:

There are three elements contained in this last parable of Jesus which have elevated it to a supreme place among the sacraments of the Christian Church. The first is the emphasis which Jesus placed upon intimate and living friendship. Jesus wished to be remembered. It is sad as death—once to be loved and then to be forgotten. The second is the new interpretation which, by means of this parable, Jesus gave to vicarious human suffering. Love that suffers is divine. It reveals the character of God. It is the sign of His presence. It is redemptive. The third outstanding element of this sacrament is its mystical suggestiveness. It emphasizes and satisfies the instinctive human hunger for fellowship with God. It symbolizes the soul-sustaining presence of Christ in the life of the Christian believer.

Papini in his *Life of Christ* gives us the following:

For the Jews, Easter is only the feast in memory of their flight from Egypt. They never forgot their victorious escape from their slavery, accompanied by so many prodigies, so manifestly under God's protection, although they were to bear on their necks the yokes of other captivities, and to undergo the shame of other deportations. Exodus prescribed an annual festivity which took

the name of the Passover; Pasch, the paschal feast. It was a sort of banquet intended to bring to mind the hastily prepared food of the fugitives. A lamb or a goat should be roasted over the fire, that is, cooked in the simplest and quickest way; bread without leaven, because there was no time to let yeast rise. And they were to eat of it with their loins girded, their staves in their hands, eating in haste, like people about to set out upon a journey. The bitter herbs were the poor wild grasses snatched up as they went along by the fugitives, to dull the hunger of their interminable wanderings. The red sauce, where the bread was dipped, was in memory of the bricks which the Jewish slaves were obliged to bake for the Pharaohs. The wine was something added: the joy of escape, the hope of the land of promise, the exaltation of thanksgiving to the Eternal.

Read the first four notes to chapter 33 of Dr. Talmage's *Jesus the Christ*.

Why do we use water instead of wine? See Doc. and Cov. 27:2; 89:5-6; 27:3-4.

Have members of the class read the prayers given in the *Doctrine and Covenants*.

Ask the boys of your class to explain what part they may take in the administration of the sacrament.

Discuss under what conditions we should not partake of the sacrament. See 1st Corinthians 11:27-30; Doc. and Cov. 46:4; 3rd Nephi 18:28-29.

### THIRD SUNDAY, AUGUST 18, 1935

#### LESSON 26. JESUS VISITS GETHSEMANE; IS BETRAYED TO HIS ENEMIES; AND IS BY THEM CONDEMNED.

Texts: Sunday School Lessons (quarterly), No. 26; Weed: *Life of Christ for the Young*, chapters 62, 63, 64; Mark 14:25-52; John 18:12-27; 19:1-16.

Objective: To teach that earnest prayer brings calmness and power to one even under the most trying circumstances.

Supplementary Material: Matt. 26:36-57; Talmage: *Jesus the Christ*, pages 610-617; and notes 5, 6, 7, and 8 to chapter 33; and notes to chapter 34; Kent: *Life and Teachings of Jesus*, pages 278-288; Doc. and Cov. 19:16-19; Farrar: *Life of Christ*, chapters 57, 58, 59; Bible Commentary under Mark 14:26-52; Mark 15:1-20; Tanner: *New Testament Studies*, chapters 72, 73, 74; Hurlburt: *Story of the Bible*, pages 610-620;

Browne: *The Graphic Bible*, pages 135-136; Rae: *How to Teach the New Testament*, chapters 36 and 37.

Suggested Outline:

- I. Jesus Teaches the Eleven Apostles.
- II. Jesus and Apostles Go To Gethsemane.
  - a. Jesus enters garden with Peter, James and John.
  - b. Admonishes them to watch and pray.
  - c. Retires alone to offer his prayer to God.
    1. "May this cup pass."
    2. "Thy will be done."
- III. Judas Betrays Jesus. Jesus arrested.
  - a. Taken before Annas.
  - b. Mock trial.
- IV. Jesus Sent before High Priest.
  - a. False witness borne.
  - b. Jesus is condemned.
- V. Jesus tried by Pilate. Found guiltless.
- VI. Herod scourges Jesus, but Finds Him Guiltless.
- VII. Jesus Turned Over to Mob by Pilate. Teachers will discover a wealth of material in this lesson, and will be under the necessity choosing those points that will best meet the problems of their class.

The necessity of watching and praying is stressed by Jesus. The fact that help is available through prayer is emphasized.

Obedience, even though it brings pain and suffering, is yielded by Jesus. Jesus, even with death facing him, could forgive his enemies and even heal one who was injured while assisting in his arrest. He says, "Come, follow me."

Battenhouse, in the *Bible Unlocked* helps us with the following:

The struggle in the garden clearly indicates that Jesus foresaw the possibility of a personal escape. It was night, and out across the Mount of Olives toward the desert there was at least the chance of freedom. But what was his freedom by comparison with the doing of the will of God? The agonizing prayer that followed was no mere formality. Neither was it simply an act of personal preparation for a divinely foreordained and, therefore, inevitable event. It was a great spiritual conflict, a battle fought with the weapon of faith. In the supremest sense Jesus here risked his life on God. As in the wilderness after the baptism, and again on the mount of the transfiguration, so now he was face to face with a crisis. He had, from the first moment of his call, sought resolutely to do the Father's will. He must do it now even unto the draining of the bitter cup of death. To do the will of God, as interpreted by Jesus, meant to share with him the burden of human redemption from

sin and guilt. Love alone was equal to so stupendous a task. The test of love is its capacity for self-sacrifice; its fruit or reward is spiritual peace and tranquility. Jesus came from the garden fully prepared for the cross.

Kent in *The Life and Teachings of Jesus* says:

With this decision Pilate regarded the case as closed, but he soon found that he had to deal with the pertinacity and devilish ingenuity of the high priests. Ordinarily the Roman governors were quite content to leave the punishment of Jewish criminals to the native tribunal. If the sanhedrin in full session had regularly condemned Jesus to death and thus assumed the responsibility, it is more than probable that Pilate would have at once acquiesced in their decision. It is doubtful, however, whether the high priests, even with their influence and the popular prejudice against Jesus, could have carried their point. At least this would have been impossible, if the laws governing the sanhedrin that are recorded in the Mishna were then in force. For no criminal could be tried on the day immediately preceding the Sabbath, or a sacred feast, or condemned at the same session as that at which his case was tried. The object of the crafty conspirators was plainly to throw the responsibility on Pilate and thus to be able to say to the world: "Even the Roman rulers found the Galilean seducer a criminal worthy of death." Accordingly, Jesus' accusers went on to reiterate and expand their charge. Pilate, perceiving their purpose, endeavored to shift the responsibility to Herod. Even though Luke alone recounts this incident, the grounds on which its historicity has been questioned are insufficient. In the light of Pilate's statement to the high priests in Luke 23, that Herod sent Jesus back to them, it appears that verse, which states that they pled their case before Herod, is an interpolation from Mark 15. Otherwise the narrative is thoroughly consistent with the situation. Herod's curiosity was natural. Jesus' silence in the presence of "that fox" was equally so. The circumstantial statement that Pilate's act established a friendship between himself and Herod confirms the reliability of the narrative. It is also significant that the Lucan narrative states that Jesus was mocked and arrayed in royal garments, not by the soldiers of Pilate, but by those of Herod.

Battenhouse offers the following:

The closing scene of the trial of Jesus occurred on the porch of Pilate's hall. By this time a mob had gathered with an offer of compromise. From that moment the Jewish leaders were aware that the fate of Jesus was in their hands. They spurned Pilate's suggestion that he be scourged and set free;

they voted overwhelmingly for the release of the murderer Barabbas; beside themselves with frenzied fury, they demanded that Jesus be crucified. For once, at least, in its history, imperial Rome bowed to the will of a vulgar mob. Justice failed. Brutal hands were laid upon Jesus. Luke significantly records that Pilate "delivered Jesus to their will."

FOURTH SUNDAY, AUGUST 25, 1935

LESSON 27. JESUS, OUR SAVIOR IS  
CRUCIFIED

Texts: Sunday School Lessons (quarterly), No. 27; Weed's *A Life of Christ for the Young*.

Objective: To teach that we who will indeed "follow" Jesus must be willing to give our all for the Gospel of Christ and be ready to forgive those who wrong and persecute us.

Supplementary Materials: *Matt: 27: 32-66; Mark 15:21-47; Farrar: Life of Christ*, chap. 61; *Talmage: Jesus the Christ*, chap. 35, and the notes thereto; *Kent: Life and Teachings of Jesus*, pages 288-297; *Gore or Dummelow Commentary: Comments on Mark 15: 21-47; Pappini: Life of Christ*, pages 351-380; *Battenhouse: The Bible Unlocked*, pages 378-380; *Hurlburt: Story of the Bible*, pages 621-626; *Tanner: New Testament Studies*, pages 494-507.

Suggested Outline:

- I. Jesus Scourged by Pilate and ridiculed by soldiers.
- II. Jesus Taken to Calvary.
  - a. Compelled to carry his cross.
  - b. Insulted.
  - c. Struck and otherwise mistreated.
- III. Jesus Raised Upon the Cross.
  - a. Inscription, "King of the Jews".
  - b. Placed between two thieves.
  - c. Thief who asks consideration given promise by Jesus.
- IV. Jesus' Power of Character Shown.
  - a. "Father forgive them."
  - b. Commends himself to God.
- V. Jesus Dies.
  - a. Spear thrust into side.
  - b. His blood verily spilt.
- VI. Jesus Buried in Rich Man's Tomb.

Teachers who will make use of any of the "Suggested Helps" will find a wealth of material which will help to vitalize this lesson. A picture of the hill Calvary, a map on which members of the class can indicate distance from Jerusalem, will add to the interest of those participating.

The following note from Talmage's

*Jesus the Christ* helps in the meaning of "Golgotha".

"The Place of a Skull." The Aramaic Hebrew name "Golgotha", the Greek "Kranion", and the Latin "Calvaria or, as Anglicized, "Calvary", have the same meaning, they connote "a skull". The name may have been applied with reference to topographical features, as we speak of the brow of a hill; or, if the spot was the usual place of execution, it may have been so called as expressive of death, just as we call a skull a death's head. It is probable that the bodies of executed convicts were buried near the place of death; and if Golgotha or Calvary was the appointed site for execution, the exposure of skulls and other human bones through the ravages of beasts and by other means, would not be surprising; though the leaving of bodies or any of their parts unburied was contrary to Jewish laws and sentiment. The origin of the name is of little importance as are the many divergent suppositions concerning the exact location of the spot.

Farrar helps with the following in the *Life of Christ*.

The three crosses were laid on the ground—that of Jesus, which was midst. Perhaps the cross-beam was now nailed to the upright, and certainly the title which had either been borne by Jesus fastened around his neck, or carried by one of the soldiers in front of him, was now nailed to the summit of his cross. Then he was stripped naked of all his clothes, and then followed the most awful moment of all. He was laid down upon the implement of torture. His arms were stretched along the cross-beams; and at the centre of the open palms, the point of a huge iron nail was placed, which, by the blow of a mallet, was driven home into the wood. Then through either foot separately, or possibly through both together as they were placed one over the other, another huge nail tore its way through the quivering flesh. Whether the sufferer was also bound to the cross we do not know; but, to prevent the hands and feet being torn away by the weight of the body, which could "rest upon nothing but four great wounds", there was, about the centre of the cross, a wooden projection strong enough to support, at least a part, a human body which soon became a weight of agony.

It was probably at this moment of inconceivable horror that the voice of the Son of Man was heard uplifted, not in a scream of natural agony at that fearful torture, but calmly praying in Divine compassion for His brutal and pitiless murderers—ay, and for all who in their sinful ignorance crucify him afresh forever—"Father, forgive them, for they know not what they do."





# Church History

## From the Martyrdom of the Prophet

For Boys and Girls, Ages 10 and 11

General Board Committee:

Charles J. Ross, Chairman;  
DeLore Nichols,  
Marba Josephson.

### LESSONS FOR AUGUST, 1935

FIRST SUNDAY, AUGUST 4, 1935

#### LESSON 73. HOW THE PIONEERS TRAVELED.

Text: Sunday School Lessons (quarterly), No. 73.

Supplementary References: *Founding of Utah*, Young, pp. 386-392; See any Utah History index for "Stage Coach" or "Mails." *A Comprehensive History of the Church*, Vol. 5, p. 78. (See picture).

**Objective:** To see the difference between travel of Pioneers and of those who live today.

#### Organization of Material:

- I. Early Methods of Travel.
  - a. The river highways.
  - b. Two years from the states.
  - c. Contrasts then and now.
  - d. Emigrant trains of oxen.
  - e. The supply trains.
- II. The Stage Coach.
  - a. Nine passengers.
  - b. Four and six horses.
  - c. Outlaw, robberies, etc.
  - d. Carry mail.
  - e. Experiences.
  - f. Aids the Church.
  - g. Helps the missionaries.

**Lesson Enrichment:** In the *Founding of Utah*, by Young, p. 386, we find:

Not long after the settlement of Utah, a regular system of coaches was running between the Missouri River and California by way of Salt Lake City. These coaches carried passengers as well as the United States Mail. Among the many noted people who came to Utah and went on to California by the stage coach in the days before the railroad, were Horace Greeley, Mark Twain, General William Sherman and Leland Stan-

ford. The route was by the way of the Platte River, Fort Bridger, Salt Lake City, Carson City, and over the Truckee Pass to Sacramento. It took from four to six weeks to make California in the 'heyday' of the stage-coach. In the *Deseret News* of 1855, we find the following: 'Mail and passenger coaches between Independence and Salt Lake City will leave Hawkins Hotel in Salt Lake City and Noland House in Independence, on the first of each month at eight a. m. stopping a short time at the following stations, Viz: Fort Bridger, Green River, Devil's Gate, Fort Laramie, Ash Hollow, Fort Kearney, and Big Blue. Every facility and attention will be extended the passengers to render their trip speedy and comfortable. For further particulars apply to agents.'

Salt Lake City was the center whence radiated freight and stage lines to all parts of the West. Great lines equipped with fine coaches and fast horses ran eastward to Denver, Independence, Atchison, and St. Joseph, and westward to Sacramento; while less pretentious stages went to the towns of Southern Utah, and mining camps of Nevada, California, Idaho and Montana.

A few of the historic coaches have been preserved and are owned by private parties. One is at Fort Douglas, Utah, and is highly treasured by the Command there. An interesting old relic of the road is in the Smithsonian Institute at Washington. It was built in Concord, New Haven, and belonged to Buffalo Bill. For a time it was used on the Overland Trail, and Colonel Cody (Buffalo Bill) carried it to Europe with him in his Wild West Shows.

Holliday employed the most skilful and experienced stage men and bought the most expensive horses and mules suitable for the stage. He owned nearly a hundred Concord Coaches at one time. He built store houses at convenient distances on the plains and in the mountains for the storing of grain and hay.

From the *Deseret News* of June, 1855, we learn that stages were running to all the principal towns of Utah. The news says, 'The subscriber begs leave to inform the citizens of Utah that the United States Mail

coach for passengers and parcels will leave Hawkin's Hotel in Great Salt Lake City every Thursday morning at 6 o'clock and arrive at Manti every Saturday at 6 p. m. Will leave Manti every Monday at 6 a. m. Passengers or parcels to Union, Draper, Lehi, American Fork, Pleasant Grove, Springville, Payson, Nephi, Fort Ephraim, and Manti will be carried on reasonable terms.

**Application:** Let us check the various advancements made for us since the Stage Coach days, finding, too, if we are doing our duty a little better because of our modern advantages.

## SECOND SUNDAY, AUGUST 11, 1935

### LESSON 74. THE PONY EXPRESS.

**Text:** Sunday School Lessons (quarterly), No. 74.

**Supplementary References:** *History of Utah*, Whitney, p. 725, Vol. 1; *Utah Educational Review*, January, 1929; *Pathbreakers from River to Ocean*, Hebard, pp. 176-180; *The Founding of Utah*, Young, pp. 399-403; *Utah History*, Vol. 1, Alter, pp. 310, 311, 316, 322, 326; *A Comprehensive History of the Church*, Roberts, Vol. 5, pp. 76-78; *Literary Digest*, April 20, 1929; *Collier's*, August 9, 1930; *Overland*, October, 1930, and April, 1929; Whitney's *Popular History of Utah*, pp. 174-175.

**Objective:** To show that the Pony Express with its speedy mails was but another step forward.

#### Outline:

- I. Character of the Pony Express rider.
- II. Nature of his work.
  - a. Deliver mail.
  - b. Carry on even if relief man not ready.
  - c. Difficulties.
    1. Indian attacks.
    2. Unfavorable weather conditions.
    3. Attacks by wolves.
- III. Organization of express.
  - a. Cost of sending mail.
  - b. Stations established.
  - c. Pay for service.
- IV. Benefits of the Pony Express.

#### Lesson Enrichment:

Before the railroads with their huge, snorting, iron horses came thundering into the Great West, William H. Russell and associates of St. Louis, Missouri, established a Pony Express system between the Mis-

souri frontier and the Pacific Coast, passing through Salt Lake City, on its way. It required a well trained horse to race like the wind for fifteen miles, carrying rider, saddle and bags of mail. If Indians ever made attacks, it was generally on the last few miles of the run. Since these running-animals were generally in the 'pink of condition,' few Indian ponies could keep the pace for any distance.

Every settlement from Sacramento, Calif., to St. Joseph, Mo., offered its young men for the work. Each rider was to cover his own section of the line, making two relays, and stopping at his home station to await the coming of the express in the opposite direction. The men employed as riders were selected because of their good character, their courage, and endurance in the saddle. While not riding, each man must stay within one hundred yards of the station, and while riding must not turn back no matter what the odds or what befell him; and if he lived, must deliver his pack, even though he were dismounted. All this must go on, rain or shine, night or day, it made no difference. He was paid to ride, and ride he must. Through Indian countries and narrow mountain passes, men, taking their lives in their hands, shot forward. If one were killed, another quickly took his place, set his teeth and rode back over the same dangerous trail.

Instead of mail arriving as it does now, several times a day, one in every ten or twelve was considered excellent service in Pony Express days. One rider tells of being chased down Parley's Canyon, east of Salt Lake City, and after having out-run the foe and reached the mouth of the canyon, his horse, losing its footing on the narrow trail, plunged into the boiling stream, where rider and horse splashed and floundered in the ice-water of the young river. The mail bags were still dripping when the carrier galloped into the Salt Lake Station. Wet or no wet, the expressman sprang from his jaded horse to a fresh one and spurred off toward California, speeding like the wind. Thus swept the riders across the continent, running true to schedule.

**Application:** The best record of the Pony Express carried Lincoln's inaugural address of March, 1861, for 1,980 miles in seven days and seventeen hours.

Today's problems are not often in the nature of hazards from outside forces; but boys and girls should be as well prepared to battle for the truth. . . .

Be sure to pronounce the word "route" correctly—just as if it were spelled "root."

### THIRD SUNDAY, AUGUST 18, 1935

#### LESSON 75. HOW THE RAILROADS HELPED THE MORMONS.

Text: Sunday School Lessons (quarterly), No. 75.

Supplementary References: *Essentials in Church History*, Smith, pp. 540-541; *History of Utah*, Whitney, Vol. 2, pp. 215-305 (this is splendid material); also Vol. 3, pp. 249-355; *Founding of Utah*, Young, pp. 408-417; *Conquests of Invention*, Mary R. Parkman, pp. 242-274 (this book may be secured from almost any public school. It also shows pictures of trains, 1831, about the time our Church was organized.); *Pathbreakers from River to Ocean*, Hebard, pp. 225-253. (See school library.) This book also has many pictures. *Comprehensive History of the Church*, Roberts, Vol. 5, pp. 239-252; *Utah History*, J. Cecil Alster. See index of Volume I on "Railroads;" *Utah Educational Review*, April, 1929; *Masters of Space*, by W. K. Towers, pp. 45-89.

Objective: To show that the development of railroads paved the way for the rapid spread of the Gospel.

#### Outline:

- I. The early development of the telegraph.
  - a. In England.
  - b. In Germany.
  - c. In America.
- II. Development of the railway.
  - a. Need for it.
  - b. Work begun in east and west simultaneously.
  - c. Mormons help in construction.
- III. Great celebration at Promontory, Utah.
- IV. Utah's own railroad.
- V. Importance of railway lines.

Lesson Enrichment: During an enthusiastic mass meeting in the Mormon Tabernacle on June 10, 1868, relative to the coming of the railroad, President Young, the Chairman said:

As there are a great many persons present who know nothing concerning our first arrival in these valleys. I want to say in

reference to Brother George A. Smith's remarks concerning the railroad, that I do not suppose we traveled one day from the Missouri River here, but what we looked for a track where the rails could be laid with success, for a railroad through this Territory to the Pacific Ocean. This was long before the gold was found, when this Territory belonged to Mexico. We never went through the canyons or worked our way over the dividing ridges without asking where the rails could be laid; and I really did think that the railway would have been here long before this; and I do think it would be if there had not been some little eruption.

When we came here over the hills and plains in 1847, we made our calculations for a railroad across the country, and were satisfied that merchants in those eastern cities or from Europe, instead of doubling Cape Horn for the west, would take the cars, and on arriving at San Francisco would take steamer and run to China or Japan and make their purchases, and with their other European cities in eighty or eighty-five days. All these calculations we made on our way here. I want this railroad to come through this city and to pass on the south shore of the lake. We want the benefits of this railroad for our emigrants, so that after they land in New York they may get on board the cars and never leave them again until they reach this city. When this work is done if the tariff [meaning fares] are not too high, we shall see the people going east to see their friends, and they will come and see us, and known to the world, I trust we shall be better liked.

On the same day President George Q. Cannon declared:

I heartily endorse the movement. I believe that we have arrived at the point in our history when the building of the railroad is a necessity. We need it through this city. Salt Lake City is fast rising in importance, and it has a great future in store. We court contact today, if it be of the right kind. We want to be better known. I am for the railroad. The railroad will work wonders and bring about many changes in Utah. God speed it!

Whitney says:

At the close of the addresses three rousing cheers were given from as many thousand throats, for Utah and the Pacific Railroad, and the meeting then adjourned. (Vol. 2, pp. 242-243.)

Regarding the first train reaching Ogden, Whitney, p. 247, says:

It was about half past eleven o'clock on the morning of Monday, March 8, 1869, that the track-layers on the Union Pacific Railroad came within sight of the 'Junction City,' whose excited inhabitants, from the top of every high bluff and commanding elevation in the vicinity "feated their eyes and ears with the sight and sound of the long expected and anxiously looked for fiery steed." On they came rapidly, the track-layers in front putting down the rail, and the locomotives, as fast as the iron path was prepared for them, steaming up behind. At half past 2 p. m. they reached Ogden, where, amid the raising of flags, the music of brass bands, the shouting of the people and the thunder of artillery, the advent of the railway was celebrated with the wildest enthusiasm.

Whitney then gives in detail other phases of the celebration.

Regarding the closing of the memorable program Whitney writes:

Amid the continued firing of guns, the music of the band and cheering of the people, to which the shrill voices of three locomotives lent their aid to swell the general din of rejoicing, the celebration closed and the citizens dispersed to their homes.

The great event of the completion of the Pacific Railway was reserved for Monday, May 10, 1869, two months and two days after the arrival of the iron horse at Ogden. The place—Promontory Summit, Utah, on the northern shore of the Great Salt Lake. There at a point fifty-three miles northwest of Ogden, 690 miles east of Sacramento, and 1,085.8 miles west of Omaha the two great railroads, the Union Pacific and the Central Pacific met.

Application: Have the pupils tell how the railroad has benefited them as well as the Church.

#### FOURTH SUNDAY, AUGUST 25, 1935

##### LESSON 76. PIONEER AMUSEMENTS.

Text: Sunday School Lessons (quarterly), No. 76.

Supplementary References: *Heart of Mormonism*, Evans, chapters 80, 85; *Life of Brigham Young*, Tullidge, pp. 193-197, 224-233; *A Comprehensive History of the Church*, Roberts, pp. 132-136; *Discourses by Brigham Young*, chapter 21, "Happiness and Social Enjoyment;" *Gospel Doctrine*, Joseph F. Smith, chapter 17, "Amusements and Fashions;" *The Romance of an Old Playhouse*, Geo. D. Pyper.

Objective: To see how the Pioneers used their leisure time.

- I. Latter-day Saint belief concerning amusement.
- II. Entertainment of the plains.
- III. Amusements in the valley.
  - a. Theater.
  - b. Dance.
  - c. Athletic activities.
  - d. Reading.
- IV. Learning to play together.

Lesson Enrichment: From the *Discourses of Brigham Young*, the following is quoted:

Then learn to be happy when you have the privilege. The whole world is after happiness. It is not found in gold and silver, but it is in peace and love. If the heart is cheerful, all is light and glory within; there is no sorrow. We want to see every countenance full of cheerfulness, and every eye bright with the hope of future happiness.

Is there anything immoral in recreation? If I see my sons and daughters enjoying themselves, chatting, visiting, riding, going to a party or dance, is there anything immoral in that? I watch very closely, and if I hear a word, see a look, or a sneer at divine things or anything derogatory to a good moral character, I feel it in a moment, and I say, "If you follow that it will not lead to good, it is evil; it will not lead to the fountain of life everlasting."

We say to the Bishops and to everybody, exercise yourselves, provide innocent amusement for the youth, attract the minds of the children, and get the upper hand of them and be on the lead. I see mothers right among us whose course is very imprudent with their children. You ought always to take the lead of your children in their minds and affections. Recreation and diversion are as necessary to our well-being as the more serious pursuits of life. There is not a man in the world but who, if kept at any one branch of business or study, will become like a machine. Our pursuits should be so diversified as to develop every trait of character and diversity of talent. If you would develop every power and faculty possessed by your children, they must have the privilege of engaging in and enjoying a diversity of amusements and studies.

Application: The boys and girls should talk about the right kind of amusements.

#### CONCERT RECITATION FOR AUGUST

(Proverbs, Chapter 17, Verse 22)

"A merry heart doeth good like a medicine: but a broken spirit drieth the bones."





JESUS HEALING THE  
BLIND MAN

## PRIMARY

General Board Committee:  
Frank K. Seegmiller, Chairman;  
Lucy Gedge Sperry

### CONCERT RECITATION FOR AUGUST

"We should love and respect our  
leaders."

### LESSONS FOR AUGUST, 1935

FIRST SUNDAY, AUGUST 4, 1935

#### LESSON 24. WHO'S ON THE LORD'S SIDE?

Texts: Exodus 32; 34; Sunday School  
Lessons (quarterly), No. 24.

Objective: "Do What Is Right. Let  
the Consequence Follow."

Memory Gem: "Who Is On the Lord's  
Side? Let Him Come Unto Me."

Songs: "Dare To Do Right," Pri-  
mary Song Book; "Do What Is Right,"  
Deseret Song Book; "God Is Always  
Near Me," Songs for the Children—  
W. W. Gilchrist.

Pictures.

Point of Contact: Dave was spending  
a few weeks at a boy's camp near a  
beautiful lake. The following day the  
boys were to take a canoe and practice  
on the lake. Dave was uneasy about  
going in a canoe. He did not want his  
friends to think him a coward, so he  
said nothing of his fear to them. He  
knew Heavenly Father hears and  
answers prayers. Some of the boys laughed  
and made fun of anyone who prayed.  
But Dave knew it was the right thing  
to do when you were in trouble. Dave  
asked God to protect him from any  
danger. The next day when he was out  
on the water, he was unafraid and able

to cover more distance than the older  
boys.

Application: Ask children how they  
would react to certain situations.

Examples:

1. A child breaks a pretty vase. When  
its mother asked about it, what would  
the child say?

2. A foreign girl comes to their school.  
Some of the girls refuse to ask her to  
join them in their play. What would  
you do?

3. A boy is on his way to Sunday  
School and his friends ask him to go to  
the ball game instead. Where would  
you go?

SECOND SUNDAY, AUGUST 11, 1935

#### LESSON 25. A TEMPLE IN THE DESERT.

Texts: Exodus 35 to 40; Sunday  
School Lessons (quarterly), No. 25.

Objective: "God blesses those who  
reverently worship Him."

Memory Gem: "They that worship  
Him [God] must worship Him in spirit  
and in truth."—John 4:24.

Songs: "Break Not The Sabbath  
Day," Deseret Song Book; "Dearest  
Children, God Is Near You," Deseret  
Song Book.

Pictures: "Tabernacle in the Wilder-  
ness," *Instructor*, 1929.

Point of Contact: Wherever we find  
God's people we find them building  
temples. Can you tell where God's tem-  
ples are built? (Perhaps the children  
have seen others besides the Salt Lake

Temple on trips to Logan, St. George, Manti. Show them pictures of them: Salt Lake, Manti, Logan, St. George, Arizona, Hawaii, Cardston. Every one looks different.)

Shortly after our Church was organized, the Lord told Joseph Smith to have the people build a temple at Kirtland. The people were very poor, but they gave liberally. It seemed a hard task, but Heavenly Father helped them to do it. Besides being poor, the people had other troubles. Their enemies tried to tear down at night what they had built during the day. Some of the men watched the stone and brick night after night. When it was finished, the people were very proud of it. They assembled one Sunday to dedicate it to the Lord. What does dedicate mean? Many wonderful things happened that day. People saw a bright light, like a pillar of fire resting upon it, just as a pillar of fire rested over the temple Moses and his people built.

Application: What is the building called where we hold Sunday School? It, too, is called God's house. What should people do when they go there? Which day do we go to his house to worship?

#### THIRD SUNDAY, AUGUST 18, 1935

##### LESSON 26. TWO AGAINST TEN.

Texts: Num. 13; 14; Sunday School Lessons (quarterly), No. 26.

Objective: *Courageous and truthful people are honored of God and Men.*

Memory Gem: "Thou shalt not bear false witness."

Song: "Dare To Do Right," Primary Song Book.

Pictures.

Point of Contact: Ned and Jack were playing ball on the school grounds late one evening. One threw the ball too swiftly and right through a large window it went. The boys were frightened. They knew they were not allowed to play there after a certain time. What

would they do? They decided they would tell no one about it, and then they would not have to use their money to replace the glass or be punished for disobeying the rules. The next day Jack told Ned he did not feel right about not reporting the accident. It was hard for them, but they went to the office and told the principal they wanted to pay for the window. The principal and teachers esteemed them as truthful and courageous boys.

Application: Let each child tell an incident in his or her life when they had the courage to do the right thing. Even the simplest story from each one will help them try to be courageous and truthful.

#### FOURTH SUNDAY, AUGUST 25, 1935

##### LESSON 27. A ROD THAT BLOSSOMED.

Texts: Ex. 28:1-6; Num. 16; 17; Sunday School Lessons (quarterly) No. 27.

Objective: *"We should love and respect our leaders."*

Memory Gem.

Songs: "Dare To Do Right," "I'll Serve the Lord While I Am Young," Deseret Sunday School Songs.

Pictures.

Point of Contact: Call the children's attention to the fact that many people in the ward have responsible work to do. When they do their work well they are serving Heavenly Father. Relate some of the duties of the Bishop as Father of the ward; the Sunday School superintendent and his teachers; the priests and the deacons. If we love and respect our leaders we will follow them. Today we will hear about another man who served God long ago.

Application: What can girls and boys do to show the Bishop, the Superintendent and teachers they love and respect them? What do you want to be able to do in God's church when you grow up? What has your teacher asked you to do to help? To whom can you go for help when you have something hard to do?

"To yield reverence to another, to hold ourselves and our lives at his disposal, is not slavery; often, it is the noblest state in which a man can live in this world."—Ruskin.



# Kindergarten

General Board Committee:

George A. Holt, Chairman; Inez Witbeck,  
Marie Fox Felt

## CONCERT RECITATION FOR AUGUST, 1935

"Let little children come to me."  
Said Jesus long ago,  
And they are still as dear to Him  
As they were long ago.

### LESSONS FOR AUGUST, 1935

*Songs For The Month:*

1. "Lord, Who Lovest Little Children"—*Songs For Little People*—Danielson and Conant.

2. "Jesus Loves Me"—*Songs For Little People*—Danielson and Conant.

3. "Jesus and the Children"—*Kindergarten and Primary Songs*—Thomassen.

*Rest Exercises:*

Pretend that you are the little children picking flowers as you are on your way to visit with Jesus.

Another Sunday you may pretend that you are the little boy carrying the basket in which are the loaves and the fishes. Perhaps Jesus will let you help pass the food to the hungry people.

As the nobleman journeys on to find Jesus, the children may represent the bright sun shining down upon him, then the gentle breezes blowing the trees and cooling the good man's face. They might be the birds or the butterflies as they fly past the weary traveler.

#### FIRST SUNDAY, AUGUST 4, 1935

##### LESSON 36. THE CHILDREN'S PERIOD.

What an opportunity we have had, during the month of July, to teach our precious little children that implicit faith with earnest work brings the blessings of heaven. Nothing of worth was ever accomplished without work, nor was any work ever started without the faith that in its accomplishment joy, happiness and benefit would result. Varied repetition is the secret of success with little children.

In all of our stories the people have had great faith in our Heavenly Father

and in His power to help them through His Son, Jesus Christ. (Have pictures illustrating lessons 32, 33, 34, 35.) Let us name together the people who had faith in the power of our Heavenly Father. Yes, here is the poor woman who was sick for twelve long years. This other picture is of that great Roman Leader whom we call a Centurion. His love for his servant was so great that he asked for Jesus to restore the faithful man to perfect health. Our wonderful Pioneer grandparents showed God their faith and trust in Him, when they followed Brigham Young, their leader and God's servant, to the mighty Rockies. Then there was the poor blind beggar. He knew that Jesus had but to touch his poor sightless eyes and he would be able to see.

You may choose any picture you like and then tell us what these people had to do, in order to receive the blessing that they most desired.

#### SECOND SUNDAY, AUGUST 11, 1935

##### LESSON 37. JESUS HEALING THE NOBLEMAN'S SON.

Texts: John 4:46-53; *Life Lessons For Little Ones*—First Year.

Objective: God Blesses Those Who Have Faith In Him and His Servants.

- I. A Nobleman Has Need of Jesus.
  - a. His only son is very ill.
  - b. No one there is able to relieve his pain.
  - c. The father determines to find Jesus.

- II. The Nobleman's Search Rewarded.
  - a. Finds Jesus in a near-by city.
    1. Is preaching to crowds of people.

- b. Pleads with Jesus to come with him.

Asks a blessing for his son.

### III. The Blessing Desired Is Granted by God.

- a. Jesus unable to go in person.  
Tells the Nobleman. "Go thy way, thy son liveth."
- b. Son's health restored at same hour.
- c. The Nobleman and his family are deeply grateful.

#### Lesson Enrichment:

Once upon a time a sweet and beautiful mother lay very ill. She was so sick that she did not recognize her dear little boys and girls, who, with their kind father knelt sad at her bedside. They were asking their Heavenly Father to bless their dear Mother and make her well once more. The Doctor had just gone. He had told them to be brave, since as far as he knew, it would only be a little while until their mother would be gone. These little boys and girls knew, however, that Heavenly Father can do many things that a Doctor cannot do. For this reason, they knelt together to ask Him to bless their mother and make her well.

Soon after the little children and their father had arisen from their knees, the Bishop came with the ward teachers of that district to administer to her. These good brethren placed their hands upon her head and asked our Father in Heaven to bless this dear mother and restore her to perfect health once more. These men held the same Priesthood as did Jesus Christ when he was upon this earth. Because of the faith that these good people had in Him and the power of His Priesthood as exercised by His Servants, our Heavenly Father did heal that mother. Today she is strong and well. The little children who knelt by her bedside are now grown. Whenever opportunity presents itself, they like to tell of their gratitude to our Heavenly Father for restoring to health their precious mother.

THIRD SUNDAY, AUGUST 18, 1935

#### LESSON 38. CHRIST BLESSING LITTLE CHILDREN.

Texts: *Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17; Jesus the Christ—Talmage, pp. 475, 476; Weed's A Life of*

*Christ for the Young*, chapter 52; *Life Lessons For Little Ones—First Year.*

*Objective: Those who love and serve little children, grow day by day, nearer to God.*

Lesson Enrichment: (Have with you, pictures of babies and little children.) These dear little folks are gifts of our Heavenly Father to the people with whom they live. Our baby brothers and sisters are gifts to our fathers and mothers. Before they came to live here on this earth, they lived in Heaven with our Heavenly Father. Perhaps that is why they have so much love and appreciation in their hearts, and bring so much joy to all of us.

Our Heavenly Father loves little children and so does Jesus. It was He who told us if we want to return to Heaven to live, we must try to be as kind, loving, truthful and thoughtful as little children are.

From the story of "Pollyanna" can be taken incidents, such as the missionary barrel, her thoughtfulness of Mrs. Snow, her kindness to Jimmy and her appreciation of Nancy and her Aunt Polly. The counterpart of these incidents can be found in any community and for the most part in the lives of your boys and girls. Let us list for reference, the golden rule and the ways in which it is practiced by the children of your class.

Whether we are big or little we can show our Heavenly Father that we love Him by doing kind deeds to those who are younger and smaller than we. We will never be too busy or too selfish to appreciate and enjoy what they are doing. When we love and serve others, we benefit ourselves most, since it helps us to grow more nearly like our Savior.

FOURTH SUNDAY, AUGUST 25, 1935

#### LESSON 39. FIVE THOUSAND GUESTS.

Texts: *Matt. 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-13; Life Lessons For Little Ones—First Year.*

*Objective: Seek to learn and obey God's word and His blessings will be manifold.*

Lesson Enrichment: In our story, "Five Thousand Guests," we see how Jesus, as the perfect Host, took care of the needs of his many, many guests, both spiritually and temporally. These dear people were so eager to



learn of God's plan for their happiness that they forgot their physical needs. Jesus, however, after filling their hearts with joy and gratitude and their souls with a desire to become more like God, our Heavenly Father, blessed them abundantly with physical food, thus giving to them strength to return to their homes at the end of the day, happy and refreshed.

Our Heavenly Father has many ways of blessing His children. To those who try to learn of His desires and commandments and obey them, God, our Father, sees to it that they do not lack for those things that they need. He does not come Himself to give us aid, but He inspires kind friends and neighbors to give us what we need.

Martha was going to kindergarten. She was such a happy little girl and such a good little worker, that everyone dearly loved her. On Sundays she went to her little Sunday School class. Even if she did have to wear patched and made-over clothes, she kept a smile on her face and most of the time she forgot that her clothes were not as new as those of her little friends.

As Christmas grew near, Martha, with her little friends, was talking about it. Of course, everyone was telling of the things they hoped to receive. Soon little Martha was heard to say, "My Mamma says that we must be happy for the things we have right now. She says, too, that since Christmas is Jesus' birthday we should do something that would make Him happy."

"What are you going to do, Martha," asked her little friends.

"Well, you see, Mother, Margaret, Jim and I are making a surprise basket for someone we know. (Martha's father was dead). Mother has some jam that she made last

summer. She is going to put that in. Margaret and I are making a little sachet bag for her to put with her clothes. We saved some rose petals last summer and we are filling the bag with those. They smell ever so good. Jim is chopping a big basket of kindling wood for her. None of it costs any money. We haven't any to spend, but Mother says that "those who think of others most are the happiest folks that live." We are having a lot of fun planning it, but it is hard not to tell who the surprise is for."

Christmas morning dawned brightly. Happiness seemed to be everywhere, especially in Martha's home. As the children had awakened they began to talk once more of the dear lady to whom they had given their Christmas basket. She had been so delighted and so grateful to be remembered.

"Aren't you glad that Mother taught us the real meaning of Christmas?" asked Margaret.

"Oh, yes," said little Martha, "I am happier than if I had a new dress."

Just then the door bell rang. It was the postman with a package. Excitedly the children opened it and there they found—guess!—new dresses for the two little girls, a warm coat for Jim and five dollars for Mother with instructions to buy herself a present. With these lovely gifts came a note which read, "Please accept these little gifts with dearest love from one who has learned from you the real spirit of Christmas."

With tears in her eyes, Mother said, "This beautiful blessing has come, my children, because we have tried to obey our Heavenly Father's instructions. Because we have tried to share what we have and bring happiness to others, He has blest us many times over."

## CRADLE ROLL CLASS

The lessons for this month center around the family. Have an abundance of pictures showing fathers, mothers and children. If possible, have pictures of these children in your class with their brothers, sisters and parents. (Perhaps the parents have kodak snapshots they will lend to you.) It is their immediate surroundings that interest them most. Talk about their love for each member of their family and how each one shows it. From this discussion you can lead the conversation to the lesson of the day.

If time permits go for a short walk and pick flowers, if possible, for mother and father. If not practical make some-

thing in the group to take home to them to show the love and appreciation of the child for them.

On another Sunday, kindness, one toward another, in the family group might be featured.

For examples to be used during the enrichment part of the lesson, use the children in your class. If you solicit the help of the mothers, they will supply you with incidents from the lives of their tiny tots. Use these and your class will be more profitable and interesting.

For further suggestions see "Cradle Roll Lessons" by Louise Ogilvie.

## ACTIVITIES DURING PRIESTHOOD PERIOD

### 1—Lesson 37—

Ahead of time, the teacher has made

several pictures or posters of scenes mentioned in this story. These she has

mounted on cardboard, after which she has cut them into pieces of various shapes. These pieces are fairly large, since to try to put together difficult puzzles is discouraging to a child. Give the children the pieces of only one puzzle at a time. When that is completed and they can tell you the story of that picture, give them another.

## 2—Lesson 38—

Free-hand cutting representing the flowers gathered by the children to take

to Jesus would be very interesting, especially if colored paper is used. Show the children pictures of the kind of flowers that grow in Palestine, before they begin the cutting, if such are available to you. (Old copies of the *National Geographic Magazine* have pictures in them.)

## 3—Lesson 39—

Draw pictures of the five loaves of bread and two fishes used by Christ to feed the multitude.

# Missionary Training

(Continued from page 267)

nounced. In some other cases, a negative conclusion has been arrived at.

In all discoveries involving pure science, the results of advance are quickly accepted by the world and in some cases (Einstein theory of relativity) without any checking by the great mass who accept them. Such theories do not affect people at all in their personal lives, or they are able to use them, as in the case of discoveries in chemistry, for whatever purpose they will, either good or bad. The intellect alone is involved in such research.

In applied science, the case is somewhat different. Not all automobile brakes, not all electric light globes, not all washing machines, etc., are equally efficient. The manufacturers undoubtedly test out their own and rival makes, learn which is the most efficient, and then proceed to advertise their own, irrespective of its relative merits. In this case, the will is not concerned in the testing process, but it is in the application

of the knowledge obtained.

In the religious experiment, however, the will is concerned at the very outset of the experiment: the gift of the Holy Ghost is predicated on repentance, etc. In order to perform the religious experiment, the experimenter must repent, forsake all evil, pursue all that is good, say and feel as the Savior did, "Not my will but thy will be done."

Thus both scientific and religious truth are acquired through experience, both may be tested by experience (experimentation) but in testing scientific truth, the intellect alone is involved, and the truth discovered may be made to serve any purpose, good or bad. In testing religious truth, the will is involved at the very outset, only those who love light rather than darkness are in a position to begin to perform the experiment, and the will continues to be constantly involved thereafter.

See article, *Religion and Science, Improvement Era*, February, 1929.

# Women's Department

(Continued from page 260)

home the point that even as late as the middle of the nineteenth century woman's place was confined to small, menial tasks. Have some one or ones come prepared to tell, in a few words, how the introduction of the gospel has made an important contribution to a change in the world's attitude toward women. Have reference made to the establishment of the Relief Society by the Prophet Joseph Smith. Have some one read and comment upon the statement made by him upon that occasion in which he outlined woman's place

in the world. Remind the class, too, of the attitude of woman's sphere as expressed in the immortal song, "O, My Father."

Just to show how women of our Church have embraced the opportunity to do worthwhile things, have your class name some of them, and state in each case the line of work, in which each one has excelled. It will be pleasantly surprising how long the list will be, and into how many avenues our women have launched.



# The FUNNY BONE

"Give me an honest laughter."

—Sir Walter Scott.

## Short, Short, Short Story

Two worms were digging in earnest—  
Poor Earnest!

## Safety First

Passenger: "What time does the tide rise,  
captain? I want to close my portholes in  
time."

## Makes No Difference

"What is a budget?"

"As nearly as I can tell it's a system of  
worrying before you spend instead of after-  
wards."

## Tother One

"Money, money—it's always money! Do  
you think I'm the goose that lays the golden  
eggs?"

"No, dear, not that one!"—T't-Bits Maga-  
zine.

## Depreciated

Fond Mother: "I hope my little darling  
has been as good as gold all day."

Nurse: "No, m'am; he went off the gold  
standard about four."

## Halt

Bright Soldier (on sentry duty): "Halt!  
Who goes there?"

Recruit: "A soldier with doughnuts."

Bright Soldier: "Pass, soldier. Halt,  
doughnuts."

## Equal

A very thin man met a very fat one in  
the hotel corridor. "From the look of you,"  
said the latter, "there might be a famine."

"Yes," was the reply, "and from the look  
of you, you might have caused it."

## The Lost Is Found

The director was having difficulty with a  
troup of extras recruited for a parade scene  
in a war film.

"When I was a little boy," said the  
director sweetly, "my mother told me not to  
cry when I lost my wooden soldiers. 'Some  
day, Johnny, dear,' she said, 'you will get  
those wooden soldiers back.'"

Then with a full parade-ground roar he  
bellowed: "And believe me, you wooden-  
head scarecrows, that day has come!"

## Confessions

"How come it took you so long to finish  
your exams?"

"The fellow next to me stutters."

## The Fatal Test

"That man is so honest he would not steal  
a pin."

"I never thought much of the pin test.  
Try him with an umbrella."

## Plenty of Room

Patient: "Is my mouth open wide enough,  
dentist?"

Dentist: "Oh, yes, ma'am! I shall stand  
outside while drawing the tooth."

## Encores on Toast

Theatrical Agent: "Good news! I've  
booked your performing pigeons for a six  
weeks' tour."

Down-at-the-heels Troupier: "Too late—  
too late! I've just eaten the act."

## Unharmed

He: "Did you hear about Pete? He drank  
some sulphuric acid by mistake."

She: "Hurt him?"

He: "No, he said the only thing he noticed  
was that he made holes in his handkerchief  
every time he blew his nose."

## He Was, Too!

During a history lesson a teacher asked his  
class: "What happened in 1483?"

"Luther was born," answered a pupil  
promptly.

"Quite right. And what happened in  
1487?"

After a long pause the pupil ventured,  
"Luther was four years old."

## Defined

Professor: "State the difference between  
a scientist and a salesman."

Frosh: "Well—a scientist is a man who  
knows a great deal about a very little and  
keeps learning more and more about less  
and less until he knows everything about  
nothing, but a salesman is a man who knows  
a little bit about a great deal and keeps  
on learning less and less about more and  
more until he knows nothing about every-  
thing."



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